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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Duncan Black Macdonald. *Associate Editors*: — Rev. Lewis Wilder Hicks, Mr. Herbert Austin Barker.

The RECORD, in opening its eleventh volume, offers its readers contributions from two college presidents. The history of one institution is revealing the power of New England ideas in the Orient. The life of the other has manifested the vitality of the New England spirit in our Middle West. Both men speak for substantially the same ideal, — that of a Christian college, and a college that should be both thoroughly Christian and thoroughly collegiate. President Washburn, from the vantage ground of nearly twenty-five years of distinguished service, looks back at the problem which the centuries have knotted tight in the life and the character of the Oriental peoples, and shows how Robert College is working for its solution. President Perry, on the threshold of his work, surveys the problem which the interlocking of current educational ideals presents to the modern college and sketches the lines of development along which it is to be worked out at Marietta. The president of Marietta can hardly wish for his institution a richer and more widely pervasive influence than that which the eminent educator on the Bosphorus has seen radiate from his labors. And we may venture to add that the president of Robert College could hardly wish for himself anything better than a perennial abiding of the consecrated enthusiasm with which the former librarian of Hartford Seminary takes up his new work.

The outlook at the opening of the seminary year is most favorable. The steady gain in numbers which has been characteristic of the institutional growth for some years past is this year continued, bringing about a repetition of the record of the last three years, "the largest attendance in the history of the seminary." The interest in the missions course is marked. This is shown by the coming of some to take the missions course alone, by the attraction to the seminary of others who, while taking the regular course, are specially fitting themselves for mission work, and by the interest of all the students in these courses. The quality of the students as regards both character and training is of the highest, and the work is taken up with enthusiasm.

The opening paragraph on the editorial pages of our last issue was naturally enough a cry of bereavement over those who at that time were supposed to have gone down in the grim catastrophe at Pekin. Hardly were these pages issued before the almost incredible news came that there had been no such gigantic catastrophe, grim enough as were the fearful experiences of those who for two interminable months had been standing at bay, with their backs literally against a wall, in the midst of myriads of wild beasts in human form. It is not too late to give utterance to sentiments of gratitude and joy that our own little group of graduates were among those who came safely through the labor and peril of that unexampled siege. Some day we hope to know more than we yet can of the current incidents and the inner life-history of that terrible struggle. But we are not surprised already to know that one of our representatives, Mr. Tewksbury, was among the foremost in practical devices of defense, and we do not need to be assured that all were no less active in contributing to the defenders' marvelous and splendid stock of heroism, patience, and faith.

While thus rejoicing over the safety of those institutionally dear to us, we do not forget that there were others to whom a mysterious providence allotted another fate — the scores and hundreds who were so scattered and so unequipped with means of defense as to be an easy prey for assault, maltreatment, torture,

and murder. The lists of the dead and the missing among the various missionary forces are now being made up with no little accuracy, and are appalling to contemplate. But over and above these, what awful lists of unnamed martyrs there are in the heavenly records, including not only the thousands of massacred native converts, but the innumerable relatives and friends in China and in many civilized countries to whom this last year of the century will always be a memory of agony and horror! To them in their bitterness and to us in our sympathy for them and our bewilderment for the future there can be no resource but the faith that inspired the most prophetic of our American poets to see that behind the "death-grapple 'twixt old systems and the Word . . . standeth God within the shadow, keeping watch above His own."

The plan of the American Board, suggested by President Capen and Vice-President James and supported with such generous enthusiasm by the Prudential committee, of establishing a Twentieth-Century Fund of \$250,000 to serve as a sort of stand-pipe to regulate the outflow of the funds that come in through legacies marks an era in the administration of the Board. The American Board has been singularly fortunate in the extent of the bequests which it has received in the past, which it is receiving at the present time, and which it is earnestly to be hoped it will continue to receive for many years to come. It has been fortunate in this respect above the various Home Missionary Boards of the Congregational Churches and, if we mistake not, above the Foreign Missionary Boards of other denominations. Still, splendidly serviceable as such gifts are, there is only one thing certain about them; that is, their uncertainty. Owing to this, more than to any other cause, the Board has suffered from fluctuating and anxious periods of abnormal elation and depression. This is a business proposition from business men to business men. We believe business men will respond to it, and that this fund will be promptly raised without diminution in the regular gifts to the current work of the board. One error must be guarded against. The mistaken notion must not get abroad that this is a fund the interest of which is to permanently take the

place of legacies. It does not diminish the need of legacies any more than the stand-pipe makes the pumps unnecessary. It would seem to be a time when friends of the Board should especially seek increase in the revenue of the Board from such sources. May the \$250,000 soon be raised, and may its completion not only steady but increase the gifts of those who prefer to postpone till after death the manifestation of the fullness of their devotion to the most inspiring cause of the twentieth century.

Just as we go to press comes the startling news of the death of Charles Dudley Warner, one of the most distinguished and honored of the citizens of Hartford. This is not the place for any extended reference to his life or even to those literary, social, or philanthropic works of his by which he will be celebrated in the records of our time that future generations will study. We can only by a few meager words strive to lay on his grave the tribute of gratitude, admiration, and joy that is always due to a life faithfully, patiently, wisely, and devoutly lived in love to God and love to men. Too many famous men are twisted out of rectitude or robbed of the innocence and simplicity of their spirit or diverted from their regard for the things that are supreme and eternal by the circumstances and activities on which their fame depends. Mr. Warner enjoyed renown both at home and abroad. His culture drew him into personal fellowship with an immense circle of noted people and gave him a cosmopolitan breadth and a social eminence that are often rightly esteemed dangerous. He achieved success long ago in the field of letters, and continued to be a leader there to the end. Yet his friends and acquaintances will now unite in testifying that the crown of glory that rested on him was the combination of a genuine honesty of purpose, a clean, wholesome tone of thought, a sure recognition of spiritual perspectives, a generous kindness and brotherly sympathy, and a humble Christian faith, zeal, and love that controlled his life. Let us thank God that we have been privileged to know one who was not only so widely called "great," but who was felt to be also so truly *good*.

THE CHRISTIAN COLLEGE—ITS FUNCTION AND OPPORTUNITY.

The closing portion of this nineteenth century has been often referred to as a period of social and of theological unrest; it is no less a time of educational unrest. From top to bottom of the scale our educational institutions and methods are being re-examined and tested and made over. The science of pedagogy has made enormous advance in the last half century and on all sides new theories are finding embodiment. This movement has been especially strong in America, where the spontaneity of the growth of our school system, and its freedom from national control, have given large opportunity for individual initiative. This has resulted in much confusion, in a woful lack of uniformity, when we survey the whole country, in some costly blunders, but on the whole in fruitful experiments, and a development in harmony with the genius of democracy. At the present time no part of our educational system, from the kindergarten to the university, is free from criticisms and suggestions of radical reform, and the problems facing one who undertakes to guide any institution of any grade are complex in character and difficult of satisfactory solution. There is hope, however, rather than discouragement in this situation. These criticisms for the most part indicate alertness, a desire for improvement, a seeking after the better way, and so long as change means progress so long does change become an obligation. Moreover if all things are in flux a true and beautiful crystallization is easier than where custom and tradition, or an external authority, have already produced solidification and prevent any attempt at improvement.

Of all the institutions of our educational system perhaps none is more directly under fire of criticism just at this time than the college. To begin with, the college is a distinctly American contribution to higher education. It is not precisely like any-

* Inaugural address of the President of Marietta College, delivered at Marietta, Ohio, October 9, 1900.

thing to be found in England or France or Germany. This to be sure is, in one aspect, its glory. For as President Harper has recently said, "The small colleges are the natural and inevitable expression of the American spirit in the realm of higher education. The universities of Cambridge and Oxford, as now constituted, are the legitimate expression of English aristocracy. The universities of Berlin and Leipsic represent most fittingly the German imperial spirit. The small colleges in Ohio, Missouri, Iowa, South Carolina, and in every state of our magnificent Union, are the expression of the democratic spirit, which is the true American spirit." And yet just because the college is peculiar to this country, there are many who feel that its peculiarity is a misfortune. Are American youth so peculiar that they need to be educated in a different way from English or German youth? The college is declared to be an abortive adjunct to our educational scheme, necessary perhaps in the ruder colonial days before permanent conditions were attained, useful now perhaps on the frontier in unsettled communities, but to be eliminated as American education becomes better systematized and more thoroughly unified. The experience of other lands, it is said, and old world ideals and methods should be regulative in this country also. The last thirty years have witnessed a marvelous development of the university in America, not the university in name, for that has always been with us, but the university in fact, with its graduate schools and opportunity for advanced and professional study. The secondary schools, *i. e.*, the preparatory and high schools, have also developed greatly, and the best of them to-day give an education nearly, if not quite, equal to that of the college of one hundred years ago. With the development of these two institutions the question is raised, is there still place for the college? In April of this year a writer in the *New York Nation*, calling attention to these two facts, maintained that the college is doomed. The secondary school, he said, will reach up and take the first two years of the college course; the university or professional school will reach down and take the last two years, and the function of the college will be gone. And if the reason for its being disappears, the institution itself must soon die. As confirmatory

evidence that this tendency is already at work we are called upon to note that Harvard University now gives the degree of A.B. after three years, and while the majority of its students remain for four years, the number who complete the requirements for the degree in three years and in senior year do graduate work is steadily increasing. This example will undoubtedly be followed by other institutions, and it may result in a permanent shortening of the college course at that end. On the other hand one of our largest state universities now accepts students who have done freshman year work in certain preparatory schools; this shortens the course at that end. Moving along the same line we see Chicago University offering a new degree, Associate in Arts, at the end of two years of college work, and doing so on the avowed ground among others that it will make it easier for the small college to shorten its course to two years. A recent writer has referred to these criticisms and these movements as "The Conspiracy against the College." Of those who are responsible for this conspiracy it is but fair to say that they are seeking the best education for American boys and girls; they are iconoclasts not from any spirit of malice, but because they believe the best interests of the cause of education demand a radical departure from old methods. They may be mistaken; we cannot believe them to be actuated by other than worthy motives.

The college then as distinguished from the university, especially the college which exists apart from a university, and is called, therefore, the small college, must to-day afresh and in view of present conditions justify its existence. Has the college a reason for being to-day? Is there for it any future other than as a preparatory school? Has it fulfilled its function in our educational system as a temporary form, and must it now give way to that which is permanent? A brief answer to these questions is surely demanded of one who assumes the leadership of such an institution. It is with great trepidation that I approach the discussion of such a problem, especially in view of the presence of many who are experts in a realm where I am but a novice. I can then only give a reason for the faith that is in me, that the college, and the small college, and pre-eminently the Christian college, has still a place and a duty, a privilege and

a power in the higher educational system of America. I believe that the college is not to die, but is to become more fully recognized as a necessary part of our educational system. I believe that however much the curriculum may be changed or the length of the course abridged, the college will not and ought not to become a high school or an appendage to a university, but that it should seek to develop itself, and perfect its work, in order that an indispensable part of a thorough education may be provided for all American youth.

It is only within a comparatively recent period that the functions of the college and the university have been differentiated with clearness. The confusion in our minds in regard to this matter is natural enough when we consider two facts: first, that true university work was not attempted in the early days in this country, and second, that throughout the West and South the title university has been given to vast numbers of educational institutions irrespective of their grade or the character of the work done. The title expressed the dreams of the founders rather than the reality. Moreover every American university with a single exception has a college department, has in most cases developed from the college, and in most cases also its A.B. course is still its most important one. But the time has come now for better discrimination.

The essential difference of function between these two institutions has nowhere been more succinctly stated than by President Low of Columbia, "The university trains the specialist, the college educates the man." In these days the realm of knowledge is so vast that no one can hope to be a master or a teacher unless he limits himself to some narrow field. The minister or doctor or lawyer needs a special training in the principles underlying his profession, yes, even within the limits of his profession he must specialize, if he would reach conspicuous success. The engineer, the chemist, the electrician, and hosts of others, need a similar specialization. This it is the duty of the university to provide. It must also afford opportunity for the pursuit of knowledge in any realm through original research; it must have its explorers on all the boundaries of the known. To do these things there is needed an extensive body of in-

structors, a most elaborate and expensive equipment, and great freedom of opportunity. The fitting of a man for his life work by an exhaustive study of a very narrow field, is then the work of the true university. It includes what we usually term graduate work and professional study, and perhaps should also include technical study. It is that part of education which ordinarily is beyond the A.B. degree. A university may do much more than this; it may have its A.B. course, and even a preparatory department; but if it does less than this it is not a true university; and unless the number of its departments is large it is not a complete university.

As distinguished from this specialized training of the university, the college has always sought to give what is termed a general culture. It does not aim to fit men for getting a living so much as to fit them to live worthily. For life is more than getting a living, more than achieving any material success, more than fame or wealth or power. Life in its highest meaning is service, — the building oneself into the spiritual temple of God, the contribution of something to the purification of society, the progress of the nation, the uplifting of the race. To do this is to live. To fit a man for such useful living is the ideal of the college. As President Dwight of Yale has said, "The college has a very important — we may even say an all-important office. It is that of preparing the young man for the opening and forward movement of educated life — not of business life, or professional life, or life in any of its special departments of work, but of general educated life."

This function the college fulfills in a threefold manner. First, it trains the faculties so that they may be equal to any future task; it develops thought power, it is a place of mental discipline. This training is given in the studies pursued. We have learned in these days that this training is not indissolubly connected with one set of studies. We may freely admit that a parallel and equal if not identical training is given by the pursuit of different studies. The elective system is an admission of this fact and an adjustment to it. But the elective system should always be guarded and limited by this principle of mental discipline. A wide variety may be permitted so long as this essen-

tial training is not neglected or abridged or mutilated. The clamor for electives in order that the college may fit men directly for their life work is unreasoning, for as one has said, "The curriculum should never be made practical in the narrow technical sense of fitting to earn a living; although it should always be practical in the broad liberal sense of fitting to live." (F. S. Baldwin, *Atlantic Monthly*, Jan., 1898, p. 576.) This mental training is the fundamental item in college education. That education fails, whatever else it accomplishes, if it does not succeed in this.

In the second place, the college fits for life by imparting knowledge, seeking however not so much to fill the mind with technical details of any one department, as to give a survey of the realm of knowledge, to broaden the horizon of the individual, to awaken his interests, to determine his aptitudes, and over all to demonstrate the essential unity of all knowledge. This again serves as a norm for electives. Useful knowledge may be as profitable for training as useless knowledge. To study along the lines of one's aptitudes and tastes will be worth more than to pursue uninteresting topics. And yet the measure of usefulness of the knowledge is not to be that which will be useful in the particular vocation in life, so much as useful in making life itself full of meaning. And no student ought to be allowed to become narrow in the range of his information, under the specious plea of fitting for a profession.

In the third place, the college holds up high ideals and seeks to inspire its students with lofty purposes. It has been thus expressed: "A college stands for learning, for culture, and for power; in particular it stands for the recognition of an aim higher than money getting. It is a place where our young men shall see visions; where even the idlest and lowest man of all must catch glimpses of ideals which if he could see them steadily would transfigure life." (L. B. R. Briggs, *Atlantic Monthly*, Jan., '99, p. 30.) The trained mind becomes an added menace to society unless it is consecrated to the truth; the wide information may become the tool of the demagogue or the anarchist, unless it is controlled by devotion to noble ideals. Man is not all intellect; no man is fully trained until trained in character. To awaken the deeper religious and altruistic sentiments of the soul, to lead

the youth to consecrate himself to the noblest ends, — this is also a part of the college aim. And this the world needs more than anything else. More than men of broad culture, more than men of keen intellects, more than trained specialists, the country and the world need men of ideals, men of character, men of consecration. Most conspicuously has the college in the past fulfilled this function. The college alumni of America are noted for their nobility of purpose, for their unselfishness of life. To train, to inform, to inspire, through these three methods the college seeks to fit men for life. It aims to make educated Christian gentlemen, men of intellectual power, of wide information, and of high ideals.

This broad culture then the college gives, it educates the man, while the university trains the specialist. But it is just here that the chief assault is made upon the college. It is admitted that this training is necessary and useful, but it is maintained that as at present constituted the colleges take too much time for it, that secondary schools are doing in part the same work, and that desirable as it may be, it costs too much in time for the professional man to secure it. And, further, it is claimed that the university can give this culture better than the small college.

We must admit that there is much ground for complaint that too much of the young man's life is consumed in getting ready to do his life work. The average age of college graduation is 22, and, if three or four years more must be spent in getting the professional training, a man is 25 or more before he is ready to work. To be sure, it were better at whatever age to delay for adequate preparation, rather than to enter upon one's work poorly prepared, and able throughout life to do only inferior work, but it is a misfortune when one must occupy his years of early manhood in preparing rather than in working. I am quite ready to admit that if all things are normal, a man should graduate from college at 21, or even 20, but I do not believe that this time should be gained by shortening the college course. I am inclined to agree with those who think that the recent and projected improvements in elementary education even in the lowest grades, and the better articulation of the institutions of different grades, together with possibly a slight concession in the matter of college requirements

for entrance, will soon make it possible for one to be ready for college at 16 or 17 instead of 18 years of age.

It is, of course, well to remember that education deals with a living being, that the law of growth cannot be set aside, that forced growth is never normal, and that nature exacts a severe penalty for any attempt of that sort. Young men cannot be made mature simply by education. We are compelled to take into account the average normal development of young men and women, and for America it seems clear that sufficient maturity is not reached earlier than has been indicated. If one or two years are saved before the professional training begins it is all that can be reasonably expected. And this we may expect to see accomplished for the majority of college students in the near future.

While there is on the one hand this clamor for shortening the time of preparation for the professions, we must not fail to give heed to another demand which is far less superficial, and therefore far more significant. Within the past few years there has been a decided movement in the professional schools toward raising the standard of admission. The necessity for a broad culture as the foundation for the specialized training is more generally recognized than ever. Divinity schools and medical schools are now requiring college diplomas as conditions of entrance. Law schools of the better class are coming to the same point, and even the technical schools which have seemed to parallel the college course are urging their candidates to secure first a college training. The reason for this tendency is not far to seek. In a time when the domain of knowledge is expanding rapidly and in a land which is developing its virgin resources, the specialist gains an enormous advantage over the one of merely general culture. We find, therefore, specialization recommended on all sides, and so eager are young men to become specialists, so strong is the demand for professional men, that students are led to skip the broad foundation, to take a short cut in order to get at work as speedily as possible. This for a time seems to do no harm; the young man seems to win the success he seeks. But as the country becomes more settled in its methods, as specialists become more numerous, as the professions become more crowded, then native gifts being equal, he who has the broader fundamental training

will have the advantage. To that point I believe we have now come. The technical training which the many are getting must now be supplemented by the broad training, and this again at some future time by a further specialization, or a more extended study of the speciality. When any one therefore talks about shortening or dispensing with the college course we have but to point to this significant tendency in higher education, the increasing demand for a broad foundation upon which to build the technical training. As Dr. Butler has forcibly put it, "What science and practical life alike need is not narrow men, but broad men sharpened to a point." (*Meaning of Education*, p. 147.)

Not only is the necessity of college training thus emphasized for the professional man, but for business life also this necessity is being more than ever declared. We are pointed to be sure to those captains of industry who without any broad culture have amassed the great fortunes of the century and are leaders in mighty enterprises. All honor to such; all praise to their genius and pluck. But we need to remember that what they have done is less possible now than when they achieved their success, that increasingly training will tell even in business, and that genius aside, which knows no law, the leaders are more and more to be those who have been broadly trained. This even for the narrow success of material prosperity, though such success is not the chief thing in life. If to live is more than to amass wealth, if to succeed in life is more than to gain either place or fame among men, then we need to give heed to the recent words of one of the leading educators of the country. "The self-made man," he says, "as an efficient member of society is becoming more and more a curiosity. The more self-made he is, the less is he in touch with the social organism, and the less able is he to combine with his fellow men in rendering service in the community. The truly educated man, on the other hand, is distinctly different: First, he has such knowledge as enables him to interpret his social environment; second, he knows himself, which has long been recognized as one of the highest forms of knowledge; third, he is at home in his relation to those institutions which are the mile-posts of our civilization and which embody the social progress of the world. These three achievements — knowledge of one's

social environment, the sense of individual freedom and responsibility, and a consciousness of relationship of human institutions — suggest the aims which should dominate modern education.” (Dutton, *Social Phases of Education*, p. 127.) We may be sure, then, that both in the professions and in mercantile life, which indeed is becoming more and more specialized and professional, there is increasing demand for well-trained men, — “broad men sharpened to a point.” And so long as this demand is constant, there will be a place and work for the college. In the words of ex-President Cleveland, “While the training of the mental powers paves the way to success in every occupation, as long as pioneer work is needed in every extension of our progress and civilization, as long as our national safety rests upon the intelligence of our people, and as long as we require in our public service pure patriotism, obedience to quickened conscience, and disinterested discharge of duty, a college education will pay.”

But the further question remains, — admitting the necessity of this fundamental training, is it not better for the young man to go to the university in order to secure it? Will he not find there a better apparatus, more learned teachers, the inspiration of numbers, the prestige of a name of renown? If this were so, then there would be no need of the smaller colleges to give even this broadening culture. And if education were simply the mastery of a subject, or the pursuit of knowledge as such, then little could be said in reply. But we believe that education is something far deeper than this. It is the development of the individual. As Dr. Butler puts it, “Education is part of the life-process. It is the adaptation of a person, a self-conscious being, to environment, and the development of capacity in a person to modify or control that environment.” (*Educational Review*, Dec., '99, p. 425.) It matters not so much how this end is reached, if it is at last attained. The method is not so important as the result. This training of the faculties, this fitting for investigation and for power, is the distinctive work of the college. President Dwight of Yale has said, “The youth is to be made a thinking man. He is to be made according to his years a wide thinking man, with his intellectual powers disciplined for the efforts awaiting him. Mind building is the college business.” It is our firm belief that

this business can be better done by the separate college, than by the university college.

The aim of the true university is and must be different from that of the college. Its purpose is to lead the mind already trained, already built up and disciplined, into some one realm of knowledge in order that through the special knowledge gained he may be able to fill some useful place in the greatly specialized life of to-day, or become one who through further research shall add to the world's sum of knowledge. The temper of the college is then essentially diverse from that of the university. The latter concerns itself more exclusively with the realm of knowledge, the former should confine itself more exclusively to the training of men. One cares more for the subjects of study, the other for the students themselves. Dr. Fairbairn has strongly said in regard to Oxford and its colleges: "The college is a small and exclusive society, with a completer and more direct control over its men than is possible to the university. The college tutor has more the charge of men and exercises in a very real sense the cure of souls; but the university professor has more the care of a subject, a field, or a province of knowledge which it is his duty to cultivate and enlarge. The more a tutor feels the men he has in charge, the less will he have of the scholar's mind; the more the professor tills his field, the less can he charge himself with the care of men." (*Catholicism, Roman and Anglican*, p. 440.) Here is marked a real difference of character and spirit between the two institutions, which we believe should maintain here in this country and which does exist between the true college and the true university always and everywhere.

But not only is the atmosphere of the university class-room unlike that of the college, but also if the training of the man is the essential part of the college education, then the personal relation of the professor to the individual student becomes of the greatest importance. We have been told, "while books can teach, personalities alone can educate." (Quoted by Thwing, *American Colleges*, p. 129), and for this no place is so favorable as the small college. As Dr. Henry Hopkins said to the Congregational Council a year ago, "The smaller college affords the better opportunity for the personal vital contact of the large-natured, broadly-

cultured teacher with his individual pupils, which all agree is the soul of the best education."

It seems as if, for a time in this country, we have been moving in a whirl of university development. Attention has been fixed upon subjects. Investigation, original research, as well as the training for a special profession, all distinctly university ideals, have been the ignes fatui of the colleges. The supposed competition with the universities, the clamor of men themselves ill-trained, have led many colleges to forget their true mission, and to become poor imitators of the great universities, trying with inadequate equipment and mangled method to do what Harvard and Johns Hopkins and Chicago, with their superb facilities, are doing. For such a college truly there is no place. If every college must become a university in the strict sense, and adopt university methods then there must inevitably be a large death-rate among them in the next few years. But if the college will cling to its own peculiar and most noble sphere, then the detached, the small college, has no peer in America or abroad. The work, the vital fundamental work, it aims to do can nowhere be so well done. Was it not a perception of the error of this false trend that led Williams College to declare its purpose to stay a college, to do its own work and not to ape the university? Was it not an appreciation of this advantage of the small college that led President Dwight of Yale in his last report to say, "The call of the present and the coming time upon our professors and teachers is an impressive and emphatic call to enter into as close relations as possible with the individual students who are under their personal instruction," and his predecessor, President Woolsey, is quoted as saying, "Had I my life to live over again, I would throw in my lot with one of the smaller institutions; I could have more influence in training mind and shaping character."

This is the ideal of the college professor, and a most noble one it is. He must indeed often relinquish cherished hopes of becoming himself an expert investigator and authority in his chosen field. But he can do a greater thing. He can year by year build himself into the characters of those who are to be the salt of this nation and its chosen leaders; he may waken slumbering capacities, arouse new ambitions, and inspire with holy ideals.

He may live again in his students and may perpetuate his influence through them. To the university professor or the professor in a large institution this privilege is less often accorded.

To some people it seems clear that the facts of this nation's history bear witness to the truth of our contention. Dr. Hopkins quotes one prominent editor as saying, "It is a striking fact that sixty per cent. of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own states." And he quotes the remark of another, that "the larger institutions are chiefly illustrious by reason of the product of their smaller years."

The small separate college, then, need not hang its head, or meditate suicide, or seek to become something else than it is. If it recognizes its peculiar function in the educational system of America and strives with unabated zeal to fulfill it adequately, if it holds fast to its own ideals, refusing to be swung aside by popular clamor, or university competition, it will convince the world of its right to be, it will command the loyal support of all friends of education. Its peculiar work of training the man, of giving power to the faculties of each student, of drawing out the innate capacities of each and so enabling him to become all that it is possible for him, — this is a work so vital to all culture, so necessary as the foundation for specialization, so important as fitting men for citizenship in a free land, and for a helpful, unselfish life in society, that it deserves not only the time of the student, but the life interest and devotion of many noble men and women, and the dedication of large material resources, in order that it may be most thoroughly performed. To the American college this work is committed and it is second to no work in the world. Was it not this sort of education that the poet had in mind in his sonnet:

"To still believe, through all discouragements,
That what the greatest is, the least may be, —
To win us from the vassalage of sense
That goads the soul to act unworthily:
To seek with love and hope unceasingly
Through all man's prisoning environments
Till we do find there his divinity,
And call it forth to light, and make it free!
To seek with tireless love like his who sought

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The Lion-hearted king with minstrelsy,
Whose notes of love his master's freedom wrought;
And like that loyal minstrel, still to call
And seek till unto freedom we have brought
The spiritual king that lies in all."

(Frederick Manley.)

If, then, we can be sure that the college as distinguished from the university has a place in the future of American education, we can be equally assured that the Christian college has also a place. If character is higher than knowledge, and a right will better than a clear mind, then the institution that confessedly aims at character building will always be secure in the thought and interest of Christian people. It is true that in the university and even in the state university the religious life among the students is more pervasive than formerly, and that Christian professors often exert a strong influence by their attitude toward Christian things. The Y. M. C. A. has been a great power for good for many years, and recently we have seen efforts to foster the religious life of the university from the outside, by erecting buildings for Christian work just outside the campus, and locating theological seminaries in close affiliation with them. We are profoundly grateful for all such good and wise endeavors to supplement the inevitable deficiencies of such institutions. We are, however, proud of the institution that does not need such supplementing, that in itself provides for Christian training, not for the propagation of sectarian dogmas, not the narrow support of a single denomination, but rather the inculcation of Christian truth, the holding up of Christian ideals, the promotion of a Christian life. We are glad that some institutions of the highest grade can take a pronounced stand in relation to Christianity, and declare their purpose to train their students in the highest things of life.

But we may go further than this. There is an increasing demand to-day among thoughtful men for education in religion, a demand which has found eloquent expression through Professor Merriam of Hartford Seminary. Religion has been banished from the public schools, even the reading of the Bible and the simple morning prayer have been given up through an excessive desire to be liberal and fair. The Sunday-school with

its brief weekly session cannot take the place of the unchristian or the careless Christian home. The pulpit no longer educates as once it did in the whole range of truth; it is largely opportunist and inspirational, rather than broad and educative. From many of our higher institutions, state universities and others, little can be expected in this direction. To the colleges these people are looking more than ever, not alone for a general Christian influence, for a wholesome atmosphere and the culture of piety, but for more formal instruction in that book which is by common consent the greatest book of the world, in that religion which is the conquering religion of the present age, in that form of doctrine confessedly higher than any other, spoken by the greatest teacher earth has ever known. If our thinking men are to be kept from being led in wild and tortuous ways of error by the daily press, by the glib-tongued talker, by the speculative visionary, they must somewhere be led to review Christian truth in its relations, and understand the revealed word in its fullness. And further, if the kingdom of God is to be made triumphant in politics, in trade, in society, in amusements, in the relations of man with man, in all the intricate adjustments of life, in the conduct of nations and of individuals, then somewhere in the educational system of our land there must be a place for the setting forth of the fundamental principles of that kingdom and the lines of its development. Here is a new function for the Christian college, imperfectly performed hitherto, only dimly apprehended as yet, needing speedily a larger development, which performed adequately will give a reason for its being, and permanence to its future, and will attract to it more widely than ever the choicest spirits among our youth. Education in the Christian religion, — this the Christian college must definitely and broadly undertake, not alone for the sake of its students and their development in character, but also for the sake of the nation and the world, for the sake of the church and theology, that educated laymen may become the intelligent defenders and promoters of the highest truth.

We have faith then in the perpetual need of this peculiarly American institution. Those early founders who out of their poverty and the narrow strenuous life of the frontier, yet with a

faith sublime in its strength, and a wisdom clear in its prescience, established this and other similar institutions, builded not alone for their time nor for ours, but for all time. Christian men who have sought to perpetuate Christian education, and have erected noble memorials through generous gifts, need not fear lest they shall cease to be useful. The Christian college, the outgrowth of the free democratic spirit of our land, the unique and vital feature of our American education, shall endure so long as culture is desirable for life, so long as discipline is necessary to efficiency, so long as Christian ideals have power to sway, so long as the nation needs men of Christian consecration.

I am painfully conscious that in all that I have said I have uttered no new or startling sentiments. The well-known, the trite, has been reviewed; the old, the commonplace has been again repeated, and with no special wisdom or grace. But I have called attention to these familiar yet fundamental things, in order that we may not be dazed or disheartened by the present attacks upon the very existence of the college; and further to express my own conviction that the college, the small college, the Christian college, has a place and function in the education of to-day and of to-morrow. Its right to be rests not alone on work well done in the past, of which there is not time to speak, but also and chiefly upon work needing to be done in the future, work which no other educational institution can so well perform.

Friends of Marietta, we may face the future with no faint heart. As a Christian college there is a place for this institution. Inspired with a noble purpose, the fathers in the early time laid here the solid foundations. They put into this college much of their life in their desire that the youth of this region might have the best training for future usefulness. Through dark days and bright it has been nurtured by the prayers and toils and sacrifices of professors within and supporters without its walls. Loyal alumni have learned to love their Alma Mater for what she has done for them, and have shown their affection by many tokens. Blessed has this college been in its noble his-

tory, its high ideals never lowered, its rich tradition never forgotten, blessed in faithful friends who have sacrificed for its support, blessed in saintly men who have labored here and built themselves into many growing youth, doubly blessed in him who, for half a century loved and labored for it and led it on and up, large-hearted, broad-minded Professor and President Andrews.

And shall we not say blessed also in its present opportunities. If it is true that ninety per cent. of all college students attend an institution within 100 miles of their homes, surely we here have a grand opportunity with so large a field practically to ourselves and rapidly developing. Out of these Ohio villages and West Virginia mountains should come in response to our invitation an increasing number of the choicest youth longing for that broad culture which shall lift life out of the commonplace and make it full of meaning. That the training here given has been in the past a true and adequate one, the large body of alumni filling important positions amply testifies. That it may be equally efficient in the future must be our endeavor. We have no desire to make of Marietta a university; still less have we desire to imitate where we cannot equal university methods and aims. But that Marietta college may be a Christian college, fully awake to its large opportunities, amply equipped to fulfill its high aims, strong in the personal influence of its professors, rich in the inspirations of its instruction, ennobled by the Christian spirit of its lecture rooms, and crowned by its education of all in the essence and aims of the Kingdom of God, — this is the ideal we must hold before ourselves. To realize this ideal I give myself, with such strength and wisdom as may be vouchsafed to me through the Spirit of God, to the service of Marietta College.

A CHRISTIAN COLLEGE IN CONSTANTINOPLE.*

Whoever would know the Turkey of to-day or understand its problems must know the history of the Old World for thousands of years. He must know the story of hundreds of races and tribes. He must see into the heart of many faiths and know much of the history and philosophy of religion. He must understand more of human nature than any books can teach him.

What he finds to-day is a conglomeration of races without number, to which he gives a few familiar names. He calls them Turk, or Greek, or Bulgarian, or Armenian. He finds a group of old historic Christian Churches, which he calls in a general way the Eastern Church, and standing in face of it the Colossus of Mohammedanism, while the Jews still wail by the ruined wall of the Temple at Jerusalem. He finds a Moslem Caliph ruling in the city of Constantine over a decaying empire which the European states are waiting their opportunity to dismember and divide between them. If he looks closer he sees endless conflict and confusion; Christians of one name hating Christians of another; Moslems of one race despising Moslems of another. He sees seditions, revolutions, massacres, oppression, and general discontent. Nothing seems normal or comprehensible. To really know Turkey one must have, not only more knowledge of fact than most of us have, he must have the imagination of a poet.

It is not enough to know how, for thousands of years, the East and the West have contended for what we know as the Turkish Empire. When Alexander the Great, coming from the West, founded his empire in Asia, it was already the home of many races, and had long been the battle ground of nations. Gauls from western Europe, Egyptians from Africa as well as

* An address given at the Anniversary of Hartford Theological Seminary, May 28, 1900.

Greeks, had contended there with the great empire of Mesopotamia and the hordes of Central Asia.

When Alexander's empire disappeared, it was once more from the West that the Romans came to subject the people to a new civilization. Roman law was supreme, and all power centered in Rome, but the people did not abandon their religious faith or lose their race peculiarities. The first unifying power came not from the west, but from Asia itself, and from a purely Asiatic race. It came from Jerusalem, and as Christianity gradually won its way among all these races, as Greek and Roman, Gaul and Asiatic, came to accept Christ as their Lord, until the Empire itself became Christian, it seemed as though at last all these hostile nations might become one united people, having one civilization, one faith, one Lord. So it might have been, if the Church had not been corrupted by the Empire, but when the imperial power sought to secure unity by force of arms and slaughtered Christians in the name of Christ, when the Church lost its spiritual life, and with this its vitality, the Prophet of Arabia founded his kingdom upon the ruins of the Church, and for a time it seemed as though this new faith and new civilization would accomplish what Christianity had failed to do. But, happily for the world, Constantinople held out for seven centuries, turned back the tide of Saracen invasion from her walls and only fell when a new race, newly converted to Islam, swept in from Central Asia and threatened to overrun all Europe. It was a new race, and although it accepted Mohammedanism, and absorbed most of the Mohammedan world, it was never a unifying power. To this day the Moslem Arab looks upon the Turk as a barbarian, and the political policy of Mohammed, the conquerer, led him to preserve the existing Christian churches, rather than exterminate or convert them.

All this is history and known to all who care to study it, but what this history means in the life of the Turkish Empire to-day is quite another thing. If we would understand the people who now inhabit this territory, people of many names, races, and languages, if we would appreciate the antagonisms which exist among them, and how they hate and despise each other, if we would comprehend the problems which must be solved before they can be brought into harmony, we must bring the imagina-

tion to our aid and let it light up the facts of history. The people as we know them to-day are the product of centuries of evolution, but what strikes us most forcibly is not the change which has taken place in them, but the persistence of race characteristics, not only through centuries of ever changing environment, but in spite of the mixture of races, where the blood of East and West has been so mingled that there is now hardly a trace of any pure-blooded race in Asia Minor, or the Balkan peninsula. It would seem that in the evolution of man, spiritual forces are much more influential than any material environment.

If we would understand the Turk we must look back a thousand years, and out upon the desolate steppes and wild mountains of Central Asia, to see them peopled by hundreds of wild tribes, never at home but when on horseback, arms in hand, fighting under some chief whom perhaps they will desert to-morrow to fight for his rival. Some of these tribes were pagans, some Buddhists, many of them Christian, but their religion sat very lightly upon them, especially when they gathered under some great leader, like Genghis Khan. We can see the host of Turks in the twelfth century gathering under the walls of China, thinking only of plunder, but going out to conquer the world from the Yellow Sea to the Caspian; or under Tamerlane in the fourteenth century, ravaging all western Asia and eastern Europe, or conquering India in the sixteenth century, and founding a mighty empire there. We can see the tribes driven westward, gradually forcing their way into Asia Minor, accepting Mohammedanism on the way, driving back the forces of the Byzantine Empire, until at last they take Constantinople itself. All this lives to-day in the character of the Turk. He has absorbed but little of Western civilization. He does not comprehend it. He is satisfied with the fatalism of his faith, and like his ancestors, never feels so much at home as when in the saddle with arms in his hand. He looks with contempt upon the people whom he has conquered and the religions which they profess. Whether a pasha or a peasant he still breathes the air of the steppes. His environment is the traditions of past centuries, and he is never so much himself as when in arms and on horseback.

The same thing is true of the Armenian, Bulgarian, Greek, or

Kurd. Each race lives in its own past far more than in the present. Old racial and religious antipathies are maintained and still influence the daily life of the people.

Those who have read Capt. Mahan's article in the March and April numbers of *Harper's Magazine* will realize how important it is to remove these antagonisms. They will appreciate the statement that the world center has not been shifted to China, but is still in the nearer East, in Asia Minor, Syria, and the Balkan peninsula — in those lands which were the birthplace of Judaism, Christianity, and Mohammedanism — which have always been the battle ground of East and West. Here will be finally decided the question of Christian or Mohammedan supremacy. Here it will be settled whether the Slavic or Teutonic races are to rule the world. In its relation to the future, Constantinople is the most important city in the world. London, Paris, Berlin, Vienna, Rome, are the work of man. Nature had little to do with the choice of these sites for great capitals, but Nature herself has destined Constantinople to be the capital of the Old World, and some day this will be realized, and whatever Power may rule in that capital, the same races who now inhabit the Turkish Empire will still be there. War has never united them. Christianity did for a time, but the Mohammedan conquest divided them more than ever.

It was left for America to undertake this work of unification in the spirit of Christ himself, and seventy years ago she sent out messengers of peace, to take back the gospel message of love to the lands from which it came. When American missions were established in Turkey, it was no part of their plan to create new divisions and antipathies by founding a new church there. They went in the hope of winning the old Christian churches back to spiritual life and through their redemption to reach the Mohammedan population of different races. Unexpected difficulties led to the formation of a Protestant Church, but it is still to-day the chief hope of the missionaries to see these old churches revived and purified.

The devotion of these Christian races to their faith is heroic. For centuries they have suffered everything rather than deny their Lord, when the simple confession of faith in Mohammed

would have raised them to the rank of their rulers. Their creeds contain all the essential truths of Christianity and are more orthodox than those of many of the churches in America. Some things have been added which we do not accept, while ignorance has led to superstition and the loss of spiritual life. Still these churches are the hope of the East. If we are to reach them in love, and through them to reach the Turk, it must be through education and by winning them back to the realities of life in Christ.

The missionaries began their work with schools and books, and have always had schools and a press. They could not get on without them, and their work led to the opening of other schools by the people themselves, but the idea then prevailed in mission circles that higher education was not part of mission work, and it was not until 1860 that Mr. Robert and Dr. Hamlin planned to found a college in Constantinople, which has been the model of many others founded since in other mission fields.

It was not a promising place to found a Christian college, with no common language, no common sympathies among the people, but fierce antipathies instead; with little interest in higher education, and still less knowledge of what education is; with a general prejudice against missionaries and the deadly hostility of such great Powers as France and Russia.

It is no easy task to found and carry on such work as this in any mission field. It demands great wisdom, great faith, and entire self-abnegation, and such institutions cannot be multiplied indefinitely. It is not only the difficulty of finding men to direct them, but especially of finding money to support them, and if they are not properly supported, they fail to attain their end, for it is in the first degree essential that they should be all that they claim to be, and equal or superior to any similar institutions in the country. If you call it college, it must be a college and do the work of a college, so that its students will rank with the best. Anything less than this is deception, and must, in the end, be fatal to the reputation and Christian character of the institution. It has been our object at Constantinople to live up to this principle, and to adapt the college to the wants of the people, never forgetting that the life work of our students was to be in their own

country, among their own people, and in their own language. This has been our object. What have we accomplished?

We have won the confidence and sympathy of the people of all nationalities.

We have educated two thousand young men under Christian influences from the élite of different nationalities, most of whom would otherwise have been educated under anti-Christian influences. By preaching, by example, we have done our best to make them doers as well as hearers of the truth. Many of them have proved to be men of rare ability and high character. They are now preachers, teachers, editors, judges, statesmen, holding the highest offices, as well as army officers, physicians, and merchants.

We have led the way in a great educational movement in all that part of the world. Largely influenced by what he believed to be the work of Robert College in Bulgaria, the Sultan has founded more schools than all his predecessors combined. The Principality of Bulgaria has established a complete and elaborate system of education. Other Christian nationalities have also made great progress. Some of these schools in Turkey have been founded out of envy and strife to counteract our influence, but all the same it is education.

We have done something to break down the antagonisms of race and religion which, as we have seen, are the great curse of the East.

Incidentally we have played an important part in founding a state and helping on the settlement of the Eastern question. We have never directly or indirectly encouraged rebellion against the Turkish government on the part of any one, and have never failed in our duty to that government, but when Bulgaria obtained her independence, most of the educated men in the country were graduates of Robert College, and our influence was recognized by the first Bulgarian national assembly, as worthy of a formal expression of their gratitude.

We have had no little influence in the movements which are going on in the old Christian churches of the East to revive their spiritual life and teach the people that religion is not in creed and form, but in the heart and life.

Such, in a word, are the results which have been attained in Constantinople, and however different the conditions may have been, similar results have been reached by other colleges in other mission fields.

This work of an independent, self-governing college may be called mission work, or not, as you please. Technically, it is not, but no one can doubt that it is work for Christ and His kingdom, as surely and as fully as any work done by missionaries. There is no nobler work, no more self-sacrificing work to which an educated young man, who has consecrated his soul to Christ, can give his life.

Learning is not Godliness, and much of the education in the world to-day is anti-Christian, but ignorance is the mother of superstition, and if we would save the young in mission fields from the influence of that materialistic atheism which is sweeping all before it in such lands as Turkey, it must be done by that Christian training which cares for the heart as well as the intellect, and makes the development of character the highest end of education.

GEORGE WASHBURN.

THE WORDS OF CHOIR PIECES.*

It is always exasperating to be obliged to establish a self-evident truth, to justify what thoughtful people must accept as a matter of course, to argue out what is really axiomatic. Yet in practical affairs this irritating process is often demanded, simply because for various reasons many people though having eyes see not, and having ears hear not.

To take a case in point — it ought not to require demonstration that in classifying anthems and measuring their fitness and liturgical efficiency our first business is with their words — the texts for which their music was written. What are the words about? What do they aim to say? How does the thought develop from clause to clause, and what total sense is conveyed? In what terms and by the help of what figures and allusions is the logical, emotional, and moral meaning unfolded, enriched, and made intellectually effective?

Such are necessarily the first tests applied to other exercises in public worship — to a prayer, to a sermon, to a Scripture-reading, and (usually) to a hymn. These all center about a topic or a cluster of topics, and have some definite rhetorical process or treatment. The properly constructed mind demands something intelligible to grasp, and it receives ideas and suggestions primarily from the language that it hears, with all the manifold implications that actual speech adds to the mere words that are used. Accordingly, the excellence or inferiority of a sermon or a prayer, as well as the rightness or wrongness of the hearer's actual impression, must be measured primarily by reference to the literary terms in which the sermon or the prayer is set forth.

Now, as I have said, it ought to be obvious that exactly the same standard applies in the case of an anthem. But it is surprisingly common to find church musicians, ministers, and members of congregations to whom this axiom

* A paper read before the Hartford Central Association on September 24, 1900.

is not an axiom. To some, indeed, it makes no real difference whether a choir sings in Malay or Choctaw or mere nonsense-syllables, since to their superior minds everything musical is simply folly and a dreary waste of time. Some choirs, of course, though pretending to use English, actually do sing in an unknown tongue, though by this time everybody ought to know that such singing is an unpardonable piece of slovenliness. But setting aside these two classes of irregular and unnatural cases, there remains a very large number of persons, including many who are officially responsible, who have no adequate sense of the importance — the primary and fundamental importance — of the words of anthems as determining their value and propriety. If the melodies and harmonies are “pretty,” and particularly if the movement has a “catchy” swing, it is enough. Of course, it is expected that the words shall have some sacred flavor. But if they come out of the Bible or from some well-known hymn, what more can you ask? They are religious; consequently they are always in order. The only real question, then, is as to the music and its rendering.

Any one familiar with the field of æsthetic criticism knows that in touching upon this particular subject we have come face to face with what is really a somewhat profound and intricate problem, whose complete formulation and solution would tax our dialectical ingenuity to the utmost. I do not mean to discuss this problem from the standpoint of abstract æsthetical science. Let me simply say in passing that I am fully aware that the criticism of vocal music can never be just if it *merely* regards the verbal text, neglecting the subtle and wonderful power of the music. My one contention is that the reciprocal proposition is also true — that the criticism of vocal music can never be sound if it merely regards the musical effects, neglecting the intellectual values of the words that inspired them.

My first special point is that even a cursory study of the texts of choir pieces shows that they belong to several distinct classes, which popular thought constantly confuses. It is common to call all musical exercises in public worship by the general term “praise.” This need not be objected to if “praise” is under-

stood to be simply a convenient technical noun intended to distinguish musical exercises from non-musical ones. But, unfortunately, the word "praise" brings with it, almost inevitably, a number of implications that may or may not be applicable. The "praise of God" implies that the utterance is addressed to God, that it is laudatory or exultant or jubilant in character, and that it proceeds from a worshiper somewhat consciously moved by the feelings of thanksgiving or adoration. An anthem whose words embody such sentiments may be fitly called "an anthem of praise." A good example is the extract from Psalm XCII so frequently set to music, beginning, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High, to show forth Thy lovingkindness in the morning, and Thy faithfulness every night." A somewhat similar text is derived from Psalm CIII, though the utterance is veiled under what purports to be a reflexive exhortation of the singer to himself, "Bless the Lord, O my soul, and all that is within me, bless His holy name." The famous *Te Deum* opens with a similar exclamation of adoration, "We praise Thee, O God, we acknowledge Thee to be the Lord; all the earth doth worship Thee, etc."

All these texts — and many others that might be cited — have been abundantly used in choir music. Each of the three that have been mentioned occurs in the prescribed list of canticles to be used every Sunday in the services of the Episcopal Church. For this reason they have called forth a vast multitude of different musical settings, the invariableness of the texts being relieved by the extreme variety of the music supplied. Many people seem to think that the frequency of these indicates that this particular form of expression is typical of what all choir music ought to be — an ascription of greatness and majesty and lovingkindness to God — and one constantly hears references to the subject that show that the qualities of such anthems are heedlessly attributed to others that are really entirely different.

Of these other classes, very important are those that embody the ideas and sentiments of supplication and intercession. These are also addressed to God, but they magnify human need and desire rather than the divine excellences and providences, and they are animated throughout, not by the spirit of

ecstatic praise, but by the spirit of confession or of entreaty or of hopeful trust. They are not "anthems of praise," but "anthems of prayer." As examples we might take almost any one of the many extracts from Psalm LI that have been musically treated, as, for instance, these: "Hide Thy face from my sins, and blot out all mine iniquities; create in me a clean heart, O God, and renew a right spirit within me; cast me not away from Thy presence, and take not Thy holy spirit from me." A musical setting of the Lord's Prayer or of any of the historic collects necessarily belongs to the same class. Imbedded in both the *Te Deum* and the *Gloria in Excelsis*, both of which are songs of praise when viewed in their entirety, are passages of a distinctly different character — humble and even abject supplications for "mercy" and "salvation" — in the musical treatment of which every good composer has promptly altered his style to fit the shift in the words. It would be interesting, if we had time, to dwell on the many ramifications of the prayer idea that have found place in anthem literature, especially to note how the true prayer songs shade off constantly into songs of trust, confidence and peace, which really constitute a large and independent class by themselves (*e. g.*, "The Lord is my Shepherd").

But without delaying for minute exactness, let us consider a third distinct class of anthems — those that are characterized neither by praise nor by prayer, but by a hortatory tone and message. These are really addressed to men, instead of to God, and are charged with the true homiletic spirit. Their topics vary indefinitely, but their purpose is to arouse, to incite, to call to high sentiment and to righteous action, to elevate and intensify spiritual life by direct appeal and by undisguised stimulus. A typical example of this class is the opening canticle of the Episcopal service, the so-called *Invitatorium*, taken from Psalm XCV, which revolves about these two foci of exhortation, "O come, let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation," and "O come, let us worship and bow down, let us kneel before the Lord our Maker." In this case — as in many others — the hortatory form may be regarded as somewhat superficial, and the canticle may be interpreted as really a veiled utterance of adoration and thanksgiving. (This is the usual view

taken of our familiar Doxology, "Praise God from whom all blessings flow," which, though hortatory in form, is commonly held to express praise.) But there can be little question about the preaching character of words like these from Ecclesiastes, "Remember now thy Creator in the days of thy youth," or these from Isaiah, "Trust ye in the Lord, for in the Lord Jehovah is everlasting strength," or "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city," or these from Colossians, "If ye then were raised together with Christ, seek those things that are above, where Christ is, seated on the right hand of God." Of texts like these, which have been found suitable for musical treatment, there are many. Such preaching texts are neither praise nor prayer, and it is nothing but logical laziness or folly to call them so. Their direction is manward, not Godward, and they are impressive rather than expressive.

This class of anthem-texts is often combined closely with a fourth class. Indeed, the two shade into each other so that a sharp division between them cannot always be made. The distinguishing mark of this next class is the assertion or proclamation of a positive and eternal truth. The direction of utterance is toward men, but the source of the truth enunciated is God or Christ as the Word of God, so that the message has a peculiar majesty and authority, usually distinctly higher than that of the preaching texts just examined. An interesting example is furnished by the words of Christ, "Come unto me, all ye that labor and are heavy-laden . . . take My yoke upon you, and learn of Me, etc." At first sight this might be called a hortatory text, but immediately we notice that the fact that Christ is speaking lifts the whole to a higher level — that of prophetic annunciation of a divine message — especially as the emphasis falls not on the two invitations, but on the positive promises that follow, "I will give you rest," and "My yoke is easy, and my burden is light." This same authoritative tone inheres in all those many gracious words of the Master that have been set to music, being most conspicuous in those that seem peculiarly charged with the dignity of superior revelation. Take as illustrations any one of the

Beatitudes, or the beautiful verses beginning, "Consider the lilies of the field," or such announcements as "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," or "I am the Resurrection and the Life," or "In My Father's house are many mansions," and the like. It is not entirely clear that Christ Himself spoke the words, "God so loved the world that He gave His only-begotten Son, etc.," but no one would question that they embody a truth of which Christ's whole ministry was an illustration.

To this same prophetic class belong a long list of precious passages, especially from the Old Testament Prophecies and the New Testament Epistles, that are compact and individual enough to be suitable for musical enforcement. Illustrations crowd upon the mind, like "Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary . . . He giveth power to the faint . . . they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint," or like "Behold, He that keepeth Israel shall neither slumber nor sleep; the Lord is thy keeper, the Lord is thy shade upon thy right hand, etc.," or like "Christ, being raised from the dead, dieth no more . . . for the death that He died He died unto sin once, but the life that He liveth He liveth unto God," or like "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. . . the temple of God is holy, which temple ye are," or like "Behold, the tabernacle of God is with men . . . and God Himself shall be with them and be their God, and He shall wipe every tear from their eyes."

It seems to me that these four classes of texts are sufficiently distinct to merit more consideration according to their own individual character than is ordinarily given them. For convenience, we have called them respectively *praise* texts, *prayer* texts, *preaching* texts, and *prophecy* texts. We might, now, for completeness' sake go on to enumerate other classes, of which the more important are these three: *experience* texts, which recount the feelings of the believer as he looks inward into his heart or backward over his life (e. g., "I was a wandering sheep"); *descrip-*

tive texts, which depict a scene or person or event, usually in Christ's earthly ministry (*e. g.*, the various narrations of the Nativity or the Passion); and *dramatic* texts, in which two or more persons or voices are introduced in colloquy or in the midst of somewhat vivid delineations of startling situations. (These texts are usually compiled from various sources, and often utilize in combination materials which taken by themselves would fall under classes already described.) Many of the finest anthems in existence are dramatically conceived and developed, and are often so apparently composite in plan as to puzzle the critic at first. The genius and insight of fine composers are often brilliantly exhibited in their arrangement of the words chosen, so that out of some powerful parallel or contrast a telling climax of effect is produced. Analysis of all such complicated cases needs to busy itself first of all with the total plan, rather than with details, and usually the application of the dramatic key will solve the problem rightly. In the last analysis most descriptive and dramatic texts will prove to have either a preaching or a prophetic intention or a compound of the two.

For the purpose I have in view it has been necessary to expand this first point to a degree that may have been tedious. Having now made clear what I mean by saying that anthem-texts belong to several distinct classes, in spite of the popular blindness to the fact, we may now state much more rapidly the one or two practical suggestions that follow inevitably.

The first of these is that the inherent nature of an anthem should be fully considered in fixing its place in the service and its collocation with other exercises. It is a custom in most churches to give the choir a chance to sing independently at some particular point in the service. Sometimes this is at the opening, sometimes at various stages of the early half of the service, occasionally it is after the sermon. If all choir selections were of about the same texture and spirit, this custom might be a good one, or if ministers and organists always consulted carefully together as to the combination of their several exercises. But, as it is, we often get very strange and even ludicrous effects. Only a week or two ago I heard a minister read with no little care and power that

strange vision of "the wheels" with which the book of Ezekiel opens. When he closed, without a word of introduction or connection, the choir rose and began to sing a well-known setting of Mrs. Stowe's beautiful hymn, "Still, still with Thee when purple morning breaketh." The shock of thought was at first somewhat startling, but a point of unity was in this case discoverable, since the passage read evidently sets forth the majestic wonder of a visible manifestation of God's Person, and the hymn is properly an expression of the soul's longing for the constant abiding presence of God. The one emphasized the fearfulness and mystery of God's being; the other His loving companionship with the devout heart. Possibly, therefore, the collocation, though probably an accidental one, might be defended. But it would be hard to find a satisfactory explanation for another that I recently heard. The minister read with altogether singular effectiveness the story of Esau's weak and hasty relinquishment of his birthright for something to gratify his hunger and of Jacob's crafty cunning in turning the situation to his own advantage. He closed with the solemn and pathetic words, "And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." Then the choir struck in with a loud organ fanfare, "We praise Thee, O God, we acknowledge Thee to be the Lord," and so on. The discord of the transition entirely destroyed the value of both exercises, and engendered simply a mood of irritation in the listener's mind. No possible excuse can be made for such a jangle of ideas and sentiments. Either the *Te Deum* should not have been sung at all, or it should have been moved to another place in the service. Collisions like this make the dignified ordinance of public worship a farce, and both ministers and choir-leaders owe it to the churches to see that they do not occur. That they are as frequent as they are shows that both pastors and musical officers are strangely callous to self-evident laws of common sense and of taste, and that they are criminally unbusiness-like in laying out the exercises left to them to arrange.

Choirs are necessarily hampered in their work by the limitations of the anthem literature at their disposal, and by the fact

that whatever they do must be prepared beforehand. These inconveniences throw the burden of consultation upon the minister. He ought to know what the choir has on hand, what is the dominant character of the pieces studied, and to use every effort to put what they can offer where it will be useful and effective. This sort of ministerial study is fully as important as several other kinds that are more thought of. And the effort thus to become familiar with the choir's work will open ways of making that work broader and stronger, by calling attention to classes of anthems inadvertently neglected and by developing the lines of difference that keep these classes apart.

The second practical suggestion that grows out of our discussion is that if anthems differ in essential nature, the mental attitude of those who use them, both singers and hearers, should differ accordingly. The singer is obviously called upon to identify himself with what he sings. In all good anthems the music powerfully augments the inherent force of the text, so that the singer is doubly coerced into some kind of sympathy with the text. Most experienced singers learn to be readily plastic to the special sentiment of what they undertake. Their practical success largely depends on this flexibility and ductility of feeling. And those who are fond of hearing music and who have some acquaintance with the wide range of its utterances often come to have a somewhat similar sensitiveness, so that the meaning of the text, as conceived and expounded by the composer and as further made vivid and personal by the singer, is transparent and vigorous to their apprehension. They almost spring to meet it with a half-prophetic intuition.

But it must be confessed that this ideal condition on the part of both singer and hearer is by no means always present. Too many choir-singers — and choir-leaders, too, for that matter — are neither experienced artists enough to be superficially responsive to the inherent quality of what they undertake, nor broad men and women enough to be deeply moved by it. They have a constant temptation to be actuated in their work by motives of mere artistic elation, of social or pecuniary ambition, or of some other form of selfish emotion. Consequently, when they essay to give voice to the soaring jubilation of praise or the humble con-

trition and craving of prayer, and to administer the heavenly comfort and promise and warning and entreaty that are the staple of both prophecy and preaching, it is more or less obvious that their hearts are not in their action or, at least, are not adequate to what they attempt.

And what is true of singers is often still more true of those who listen. It is unfortunately a fact that many people seem to suspend all their ordinary rationality when anything musical is presented to them. They either stand aloof in a contemptuous disregard of what they hear, or they surrender themselves to the mere sensuous apprehension of the tones without connected mental effort or even a respectable moral susceptibility. Hence for such persons all the musical exercises of a service are more or less unintelligible and certainly ineffective from a spiritual standpoint. I am sorry to say that many ministers are as notorious offenders in this regard as the more ignorant and stolid of their congregations, in spite of the fact that their official duty undoubtedly calls for self-culture at this point quite as much as at others that are more commonly exalted.

This weakness among ministers often stands in the way of what ought to be far more frequent than it is — the tactful, compelling, inspiring leadership of choir exercises from the pulpit. By this I do not mean at all the detailed technical oversight of the choir singing as singing. But I do mean that ministers, as the officials in charge of the ordinance of public worship, which is surely one of the great and potent functions of the church, should stand in such personal relations to their musical assistants that they can dominate the whole spirit and method of the musical work, should have a superior grasp of the purposes and possibilities of that work that shall constantly tend to lift it to higher levels and animate it by a nobler and holier intention, and, in particular, should be ready and judicious in so introducing choir exercises by brief words of comment and in so adapting preceding and following exercises to them that their congregations may be genuinely illumined, quickened, edified, and improved by them. People need help about musical exercises, and they have the right to expect that this help will come from the pastor and

preacher. Here, I take it, is the especial weakness of our ordinary system as it appears in many of our churches.

And this leads me to make one final point. We have passed through a period when it was thought that the ideal style of anthems was to utter praise and prayer exclusively. If one will attentively study the texts of modern anthem-writing, I think he will perceive that church musicians are instinctively developing the other sides, so that anthems of prophetic proclamation, of homiletic exhortation, warning, and entreaty, of description and of experience, are now much more abundant and powerful than they once were. This means that the representative function of the choir — that is, its duty to extend and supplement the congregational utterances of prayer and praise — is being more carefully balanced by its magisterial or didactic function — that is, its duty to join hands with the pulpit in seeking to display the sublime and eternal mysteries of divine truth, to unfold this truth in its practical relation to life and character, and by means of the altogether unique artistic appeal that vocal music makes, as Sir John Stainer puts it, “to bring” this truth “home to the inmost heart” of the hearer. This strong evangelical flavor in modern anthems ought to be generally applauded and welcomed by the ministry, and its use made more and more general and effective in all our churches.

WALDO S. PRATT.

THE INFLUENCE OF MISSIONS ON OUR THEOLOGICAL SEMINARIES.*

The special aspect of the great theme of missions which forms the topic of our discussion this evening emphasizes the Theological Seminary. But it ought to convey no implication to any one that our schools of pastoral and of missionary training are apart from the life of our churches as a whole. Our Congregational Theological Seminaries and our Congregational Churches are one in interest and in endeavor. The seminaries are the servants of the churches, the offspring of their prayers and their benevolences; and any conception of their aims and character which discriminates them from the churches to which they owe their birth and their continued growth, is untrue not merely to the facts of the present but to that spirit of Congregationalism which has sought, since the earliest days of New England, the training of a learned, consecrated ministry, not primarily that schools might grow, but that the churches might be nourished by the word of God.

Yet while the seminaries are in no way separate in interest from the churches their position is one that makes it fitting that they should form the topic of special consideration. Gathering as they do within their walls the young men who are seeking training for our pastorates and mission fields, and of recent years not a few of our young women who are looking toward wider Christian service also, they are filled with a body of students readily responsive to the wider aspects of religious work, easily kindled to missionary enthusiasm, and eager to make their lives of the largest service to the Kingdom of God. Nowhere in our religious life is the power of missions more felt than in our Theological Seminaries. Nowhere is the missionary obligation more clearly recognized, or the duty of a personal share in the world's evangelization more seriously weighed.

* An Address before the American Board at St. Louis, Oct. 12, 1900.

The intimate relations of our American theological seminaries with the beginnings of foreign missions in this land have often been pointed out. The debt of missions to our seminaries has justly been emphasized. If Williams College witnessed the kindling of consecration to missionary endeavor, it can never be forgotten that Andover Seminary fanned the spark into the bright flame of self-sacrificing devotion that led to the foundation of this venerable Board. From that day of youthful enthusiasm to this in which Oberlin mourns and rejoices that so many of her sons and daughters have been counted worthy of the martyr's crown, our institutions of learning, and especially our theological seminaries, have given of their best to missions, and they must always continue a chief source from which missionary ranks are recruited.

But if our seminaries have done much for missions, missions have done much for them, and it is to this reflex action of missions upon their life that I wish to direct your attention in the few minutes that are allotted to me this evening. There can be no question in the mind of any one at all familiar with the thought of our theological students that the great missionary ideal of this world as the Redeemer's Kingdom is among the most powerful of the impulses by which they are being molded at the present time. Much of this influence it is difficult to catalogue. It is an atmosphere that is breathed and felt rather than seen. But certain positive influences of a distinctly tangible nature are at work in our seminaries which are easily traceable to the reflex action of missions upon them.

Such an influence is that of an ever-broadening conception of the scope of the Kingdom of God. Many streams of thought have contributed in our own day to widen the horizon of religious endeavor. Our age recognizes, as no preceding epoch has done, the possibility and the duty of making man and his institutions as a whole tributary to the Gospel. But of all the forces potent to widen our conception of the power and adaptation of the Gospel none has wrought so effectively as Christian missions. Its demonstration of the adequacy of a faith in the living Christ and of a life touched by the Spirit of God to raise the dwellers in the islands of the Pacific from barbarism to intelligence and

order, to nerve the persecuted subjects of the Sultan to heroic martyrdom, to teach truthfulness to the Chinaman, has shown it visibly, as in apostolic days, "the power of God and the wisdom of God," "both to Jews and Greeks."

And with this growing conception of the breadth of the field in which they are called to labor, and of the efficiency of the Gospel which they are to proclaim that has come to the students in our seminaries, and to our churches generally, has come also a quickened sense of the simplicity of the message which they are to bear. A Gospel of world-wide significance must be a Gospel of truths as deep-searching as the needs of human nature to which the Gospel is to minister; but those truths must be few. No subtle distinctions spun in the discussions of a provincial or of a denominational theological development can be essential to that message which is to carry the water of life to men of alien civilizations and unfamiliar habits of thought. Scholarship we need, as thorough and exact as in any department of thought; but the voice that comes to our seminaries from the mission fields is one that bids mere polemics to cease, and estimates of small worth much of the controversy in which theology has oftentimes enwrapped itself. When a soul fresh-snatched from heathenism asks the ancient question: "Sirs, what must I do to be saved?" the answer, like that of the apostle, must be one of divine simplicity, if the melancholy divisions of home Christianity are not to be reproduced on foreign soil. And in proportion as our seminaries feel the power of missions, they must come to value as of worth the vital and the simple rather than local and the speculative elements in their teachings.

Nor is the influence of missions upon our seminaries less marked in the living interests which it fosters in work across the seas. No wide-awake student in them but feels his acquaintance with the problems of the world enlarged, and his sympathy with its needs quickened, as he hears the story of recent events in Turkey or in China recounted, or studies the triumphs of the Gospel in India or the islands of the Pacific. These lands, where friends and former students of his *alma mater* have wrought such deeds for Christ, can never seem wholly foreign to him. Their Christianization cannot be indifferent to him. The progress of

the Gospel in them is a theme of interest to him, for he knows many who are its heralds, and feels that, whether at home or abroad, the work is one service to a common Lord.

Even more appealing to the student is the heroism of modern missions. Youth is proverbially a time of generous enthusiasms; and none are more readily touched by the nobility of self-sacrifice than the young men and women in our theological seminaries. There are many hard and courageous posts in the home field. The appeal of the downcast in our cities and of the frontiersman or of the negro to that which is chivalrous in our youthful Christians as they look out upon their life work is stirring. But the most inspiring, the most stimulating call that comes to them is that which the heroic examples of the mission-fields of the present sounds in their ears.

As one tries to picture the comparative narrowness of the outlook of the religious life of a century and a half ago, with its circumscribed field of effort, its limited range of sympathy, its introspective rather than out-looking type of piety, it is with a profound conviction of the gain that has come to the young people of our century, and especially of these, its closing years, through the instrumentality of Christian missions.

This reflex stimulus flowing from the efforts of the churches to advance the Redeemer's Kingdom abroad is being felt by our seminaries to-day as never before. Signs are apparent on every hand that however it may be with their elders from whom financial support for missions must chiefly come, the call to missionary service presses on our young men and women as in no previous age of the modern church. The student-volunteer movement is a result rather than a cause of this quickening sense of obligation. And nowhere is this demand more clearly felt than in our theological seminaries. The past decade in the history of the institution where I am an instructor, and I have no doubt that the statement is true of our seminaries generally, has witnessed a steady growth of the missionary spirit among our students. The movement has in it nothing forced or spasmodic; but the number of our best men who are prayerfully and intelligently asking whether they cannot be of most usefulness on a mission field in the service of God and of their fellowmen is increasing year by

year. Missionary obligation, not as a passing enthusiasm, but as a carefully weighed call of duty, is felt, I believe, by a larger number of young men and women in our seminaries than ever before. Far from the missionary spirit being on a decline, there never was a time, among the students seeking a theological training, at least, when its manifestations were so evident as now.

This deepening consciousness of the claims of missionary service has brought with it to our theological seminaries a demand for knowledge of missionary history, problems, and progress. To some considerable extent this demand has been fostered by the student-volunteer movement, with its organization of study classes among the students themselves aiming at better acquaintance with the story and field of missions. But by no means all of this rapidly-increasing desire for knowledge is thus to be explained. The trustees and instructors in our seminaries have felt it no less. Glance over the catalogues of our seminaries for the past few years, and it is at once apparent that a great change is in progress in the matter of instruction regarding missions. Lectureships, temporary or permanent, now give to missions a definite and increasing place in the curriculum. Special missionary libraries and museums offer their stimulus to the inquiring student. The topic, once relegated to moribund student societies of religious inquiry, is beginning to assert its rightful place alongside of exegetics, history, and theology, or those more recent admissions to our seminary curricula, sociology and Biblical theology.

And with this increased desire for acquaintance with the history, problems, and obligations of missions which is meeting a growing recognition in all our theological seminaries, has begun to come a query that is destined to meet increasing response. Cannot our seminaries at home do something to equip their students for the actual specific work which they may be called to do on the mission field? Is not a department preparatory to mission work a desirability? An eminent speaker at the recent Ecumenical Conference, himself a missionary and a pastor of wide experience, asserted that such a preliminary course of instruction in this country would add five years to the efficient service of the missionary so trained before entrance on the foreign

field. If it would add one year, is it not a duty of our seminaries to undertake such an extension of their service to our churches? So they are thinking; and in the seminary in which the present speaker is an instructor such a course of preparation has been begun, in a tentative way, indeed, this year. Of the nature and methods of the instruction by which our seminaries can aid students at home in preparation for their peculiar work abroad, it is not my duty this evening to speak. That task has been wisely given to the president of our oldest theological seminary. But the fact of this demand for specific missionary training must be pointed out in any glance at the reflex influence of missions on our schools of sacred learning at the present day.

But best, though perhaps least easily definable of the effects of missionary interest in our schools at home, is the quickened spiritual life which it fosters among the students themselves. Theological seminaries are charged — often unjustly — with failure to stimulate consecration of spirit. There is, indeed, an inclination always inherent in human nature to value the investigation at the expense of the application of truth. But no one who has felt the power of the command: "Go, disciple all nations," whose heart has been opened to the needs of mankind, and who has been touched and inspired by the great missionary examples of the past and present, so that he desires to have a personal share in the onward march of the Kingdom of God, can be in serious danger of a declining spiritual life. And it is because so many of the students in our seminaries are looking with new interest upon the wider aspects of the Kingdom of Christ abroad, are asking whether the Master has called them to that work, and who, though they may conclude that the summons to the foreign service is not for them, yet desire to feel its spirit, to know its methods, and to understand its problems, that the reflex action of missions upon our seminaries is proving one of the most potent factors in quickening their spiritual life. "There is that scattereth and yet increaseth," is a saying of the wise man of old that the history of missions in their effect upon our theological seminaries has proved abundantly true in the past, and will yet more vindicate in the future.

WILLISTON WALKER.

Book Reviews.

The sketch of *The History of the Higher Criticism of the New Testament*, by Prof. Henry S. Nash, is an admirable piece of work. The author believes in and pleads for the right to apply criticism to the study of the New Testament. But he also believes that criticism should be of the right sort, always fair and unprejudiced. He defines criticism as "that mental process in modern Christianity whereby the historic character, the true nature, of divine revelation is appreciated and manifested." Such criticism, he truly says, the Bible itself demands in order that it be understood. Dr. Nash shows in a clear and forcible manner how, in the process of the development of the Catholic Church, the Scriptures were removed from the realm of critical study. It is also pointed out that this was really a necessity of the times. But with the revival of learning and the Reformation there began a historical movement which was destined to make criticism inevitable. With great skill and eminent fairness he traces the successive steps and important turning points in the history of New Testament criticism since the Reformation, showing how each succeeding phase has been involved in and conditioned by the philosophic or scientific tendencies of its times. The discussion, limited to the dimensions of a small handbook, deals only with the general questions with which New Testament criticism is concerned. The book is to be heartily commended. (Macmillan, pp. xi, 192. 75 cts.)

A very timely little book is Dr. G. F. Genung's *The Magna Charta of the Kingdom of God*. It is a popular exposition of the principles enunciated in the Sermon on the Mount as being the fundamental ethical principles of Christianity. All that is contained in the book is based on a sound exegesis of the Biblical material and on a wholesome view of the moral and spiritual life. The literary style is excellent, though not pretentious. We heartily recommend this study to every one who is seeking a better understanding of the Sermon on the Mount. (Am. Bap. Publ. Soc., pp. 164. 60 cts.)

One feels some diffidence in criticizing Dr. E. P. Gould's *The Biblical Theology of the New Testament*, one of Macmillan's "New Testament Handbooks" series, owing to the fact that its author has already been called to his eternal rest. While this work is small in compass it is packed with thought. The author tells us in the preface that he has here given to the world the results of his efforts to "find his way through the New Testament," and as one reads the book he perceives that it is the result of much mental struggle and perplexity. In it we have, evidently, the conclusions arrived at by one who felt himself compelled to find a founda-

tion for his faith in this critical age. This gives to the whole work an earnest, argumentative, positive tone and style. He asserts his positions in a forcible and at times uncompromising manner. He is very sure of the correctness of the views he adopts. Contrary views are certainly wrong. There is but one way, one method, one result, and these the author gives us. Hence while we have here a strongly written and clearly expressed system of New Testament theology, we have also a very one-sided and, we fear, untrue one, notwithstanding the fact that the author tries to be perfectly fair and honest in all his methods and judgments.

Dr. Gould finds the normal principle of Christian belief in the synoptic Gospels and in these alone. Here we find the earliest apostolic and most trustworthy source for the teachings of Jesus. The early apostolic teaching, such as is contained in the first chapters of Acts, was on the whole reactionary — more Judaistic than the teaching of Jesus. Paul represented truer views, though his speculations as to the law, the nature of the atonement, the resurrection, the person of Christ, and some other matters are simply his theories; in them Dr. Gould finds no authority. Under the indirect influence of Pauline teaching, which led them to more correct views, the Apostles Peter and James, in the writings known as I Peter and James, reveal the later tendencies in the apostolic circle. It is to the spirit that animated this circle in its later period that we owe the Life of Jesus as it is told in the Gospel of Mark. Only after the purifying effects of the Pauline controversy as to the rights of the Gentiles could such a Gospel have emanated from the primitive apostolic circle. The Apocalypse is severely handled, almost pronounced un-Christian. Ephesians, Colossians, the Pastoral Epistles, II Peter, Jude, and Hebrews together with the Johannean writings, were all written under the influence of what the author is pleased to call Alexandrianism, *i. e.*, "Judaism modified by contact with Hellenism." This Alexandrian, or philosophic tendency produced much that was of high value, but simply as speculation or attempt at a rationale of Christianity, if we understand the author. The theology — especially the Christology — of Hebrews is warmly praised. For the Johannean doctrines the author seems to have less sympathy.

The general critical position of the author is thus seen to be somewhat radical. One not versed in New Testament theology should not take this book as giving a fair presentation. He should read as an antidote some work written from a broader point of view and in a more wholesome vein, such as Stevens' *Theology of the New Testament*. Nevertheless, Dr. Gould's book deserves to be read. It makes one think. It provokes criticism on every page, but sends one back to his New Testament to see if these things are really so. While we find ourselves in general disagreement with the main positions taken by the author, we are sure that there is much in the work that is well and truly said, and that when read with discrimination it will not fail to profit the reader. (Macmillan Co., pp. xvi, 221. 75 cts.)

To the already long list of attempts to apply the Symbolism of the Apocalypse to the course of history since New Testament times another

has been added by Bishop J. W. Hood of the A. M. E. Zion Church in his *The Plan of the Apocalypse*. It is significant that no attention at all is paid to the modern criticism (except Benson) of the Apocalypse. The author's scholarship is sufficiently indicated by this statement in his preface: "We are indebted especially to Benson and Barnes. We have also received valuable information from Mosheim, Gibbon, Macaulay, and the International Cyclopaedia." (P. Anstadt & Sons, York, Pa., pp. xv, 192. \$1.50.)

As part of a "Library of Biblical and Theological Literature," designed for "the furnishing of ministers and laymen with a series of works which should constitute a compendious apparatus for advanced study on the great fundamental themes of Christian Theology, the well-known historian, Bishop Hurst of the Methodist Church, gives the *History of the Christian Church* in two portly volumes. The second, which lies before us, carries on the narrative from the days of William of Occam and of Wyclif, to the discussions of the immediate present. The writer of a universal history has a difficult task. The field to be covered is so vast, the incidents so crowded, and the topics in debate so numerous, that a student cannot but be conscious that a survey such as is here attempted involves enormous labor in the aggregate, while permitting little of that minuteness of research and of presentation in which the chief pleasure of historic investigation is to be found. But, keeping in view Bishop Hurst's purpose, his labors have been decidedly successful. The volumes are a fair-minded, non-polemic, earnest-spirited presentation of the essential facts of church history, with abundant suggestion as to where the student may look for further material for the investigation of its component parts. They will certainly prove useful, and we commend them as a valuable compendium of church history. (Eaton & Mains, pp. xxvi, 957. \$5.)

The changes which Professor Gilbert has introduced into the third edition of his *Student's Life of Jesus* come largely from his bringing of the book abreast the latest literature and the most recent phases of critical discussion. We are inclined to believe, however, that some of the altered forms of statement here shown may not be uninfluenced by the experiences through which the author has been compelled to go since the previous edition was issued. At least this would seem to be a natural explanation of the new treatment of the first chapter on the Supernatural Conception, if not of the more careful handling of that portion of the now appended Introduction which concerns the criticism of the Gospel records. Perhaps this indicates what may be expected as to the character of the forthcoming volume which is to decide the professor's relation to his seminary. (Macmillan, pp. xiii, 418. \$1.25 net.)

The title of Professor Anthony's book, *The Method of Jesus*, would naturally lead us to expect a discussion of the way in which Jesus taught his truth to men, or the way in which he approached men in teaching them his truth. We are puzzled, therefore, to find the explanation of the

title to be "An Interpretation of Personal Religion." We question whether the author has wisely described his work with the title he has chosen. We question further whether he has given the busy reading world much that is really new in the work he has produced. It is an interpretation of personal religion from the point of view of Jesus' teaching, and, as such, has much in it that is suggestive; but the confession made in the preface of the book that "for those who have thought long and far upon the topics here treated, these pages will have a small, if any, message," is quite justified by what these pages contain. It is not what could be justly termed original, either in the way of being specifically educative along the newer lines, or specially illuminative along the older ones. It is commonplace and seems to be enspirited by a polemic against Calvinism and creeds. (Silver, Burdett & Co., pp. 264. \$1.25.)

The second edition of Prof. Burton's *Handbook of the Life of the Apostle Paul* presents few changes from the first edition, issued in 1897 — principally in the introduction of some forty lessons (pp. 35-41) constituting the outline of a constructive study of the life of Paul, and in the substitution of the chapter on the Epistles to Timothy and Titus for that which appeared in the first edition. In this chapter it is assumed, at least as a working hypothesis, that the Apostle was released from his first Roman imprisonment and that these letters are substantially genuine and entire. The book is undoubtedly one of usefulness in the service for which it was intended. (Am. Inst. Sacred Lit., pp. 100. 50 cts., paper.)

Christianity in the Apostolic Age, by Rev. George T. Purves, D.D., recently Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, is the latest volume in the Historical Series edited by Professors Kent and Sanders. The plan of the work is comprehensive, save that it presupposes the two volumes of Professors Riggs and Rhees belonging to this same series. The book is about one-third the size of Professor McGiffert's, and about two-thirds as large as Professor Bartlett's. Our author has attempted within this small compass to describe the origin of Christianity and trace its progress and development down to the end of the first century. The result is a rather meager portrayal of the succession of events, with little effort to reconstitute and revivify the history of the times. Besides, there is no earnest grappling with the problems connected with Apostolic history; indeed our author does not seem to see any problems. The traditional interpretation of the sources and the orthodox solution of supposed problems seem altogether satisfactory to him. Dr. Purves, referring to his work, says: "If the result is to uphold in all essential points the traditional conception of apostolic Christianity, it has been because such appears to me to be the inevitable issue of unprejudiced inquiry" (Pref. viii). If the case stands thus, why burden the world with another book? Why retell a story that has taken on its final form and received its ultimate explanation? (Scribner, pp. xx, 343. \$1.25.)

Lives of Luther have been published in great abundance, but we have never met with one of small compass that was so readable, compact, and vivid as that by Professor Thomas M. Lindsay of Glasgow, entitled *Luther and the German Reformation*. Holding, as is necessarily the case, that Luther's religious work was the primary and by far the most important characteristic of his activity, Prof. Lindsay seeks to "set Luther in the environment of the common social life of his time." In this endeavor he has been decidedly successful, and the pictures of Luther as a child in a peasant home, as a monk, and as a reformer, are of much clearness and value. We heartily commend the little volume. (Scribner, pp. xii, 300. \$1.25.)

Any reader will find in Mr. F. J. Snell's *Wesley and Methodism* a most vivacious and picturesque, if not always sympathetic, presentation of the career of the great English reformer. The volume, though often gossipy and overeager in its search for unconventionality of style, is never dull. It shows abundant scholarship and it abounds in much shrewd criticism as well as in much keen-thought appreciation of its hero. If one lays it down with the feeling — and one must — that the portrait is in some aspects in danger of becoming a caricature, the general impression is that of a Wesley of flesh and blood, of efficiency, force, and accomplishment. (Scribner, pp. x, 243. \$1.25.)

For a land that has excited so much interest our knowledge of southern and southeastern Arabia is singularly defective. Some parts are not only unmapped, but utterly unknown; and we have the curious contrast of a coast line carefully charted and lighted (almost entirely by the English government) and an interior on whose pathless downs geographers might place elephants or anything else they chose. To the voyager in Arabian seas the mountain range which bastions the central plateau rises grim and mysterious. These ridges may guard anything; behind them lies a veritable land beyond the mountains. As a contribution towards the filling of this gap in our knowledge comes the Rev. S. M. Zwemer's *Arabia, The Cradle of Islam*. Formally, it professes to be studies in the geography, people, and politics of the whole peninsula, with an account of the origin and nature of Islam and of Christian missions in Arabia; but its essential value and interest lie in the light it throws on those darker parts of the country. Mr. Zwemer has the inestimable advantage of a first-hand knowledge of his field. Whether he quotes from others or speaks for himself it is with the certain touch of authority. He knows just how far a Turkish writ will run — a secret to almost all map-makers of Arabia. The complicated if infinitesimal politics of the chieflets of the Persian Gulf are to him familiar. The decline of the Wahhabites and the rise of the dynasty of Najd he has seen. He has sighted and dined with the Mandeans, those most strange Christians of St. John. The Zaydites and Ibadites and all the debris of Muslim heresy that Arabia still cherishes, he knows mouth to mouth. That his knowledge is that of a scholar as well is clear throughout. And so his book, even from a purely scientific point of view, is of the highest value. He has told us

in it things that no home-keeping scholar could know, for which one must go afield and see with his own eyes. On this very account we regret that the nature of his subject—Arabia as a mission field and missions in Arabia—should have seemed to him to call for treatment of the origins of Islam, of Muhammad and his Book. We grudge the space that might have been given to things as they are now. Another regret is that he should not himself have superintended the printing of his book. That and what we might call the sub-editing have been of the most careless kind. Mr. Zwemer's accurate scholarship is garbed sornily in printer's blunders.

The maps and illustrations are good, some of them very good. The book as a whole is one to commend heartily to absolutely all classes of readers. Revell, pp. 434. \$2.)

China, the Long-lived Empire, by Ezra R. Scidmore, is a record of personal experience in touring through the Empire—a matter of some difficulty when one faces the Chinese idea of time and the Chinese ingenuity in making hindrances. Among the many books on this country written and read to-day it is not the least readable and informing; but as far as the history of the nation is concerned and the presenting of valuable information concerning its social, political, and religious life, it is disappointing. (Century Co., pp. xv, 466. \$2.50.)

We have had occasion before to review the books of this valuable series of "Hand Books for Practical Workers." It is a most excellent set of books, published at moderate prices and each book written by a specialist in a particular field. Professor Henderson has written on "Social Settlements," Dr. Judson on the "Institutional Church," Dr. Bacon on "Young People's Societies." This new issue is on *Revivals and Missions*, by J. Wilbur Chapman of Philadelphia, one of the foremost revival workers we have, and one of the most trusted. The early chapters give a history of "Revivals in America, Objections to Revivals, Indications of a Revival, Preparing for One, and Methods of Work, Preaching at Such Times," and the Helps and Hindrances are then discussed. He also outlines the method employed in the parochial missions of the Episcopal church, and the "missions" of the Roman Catholic church, especially those conducted by the Paulist Fathers. The subjects are briefly and practically treated, and there is very much helpful suggestion as to method. We are always glad to welcome the hand-books of this series, and are glad to see that volumes on "The Country Church," "City Evangelization," "Working People's Clubs," are in preparation. (Lentilhon & Co., pp. 220. 60 cts.)

Dr. Warren A. Candler in his *Christus Auctor* has written a "Manual of Christian Evidences" with the general purpose of which and with a considerable part of the presentation we find ourselves heartily in sympathy. Briefly put his argument is to show the divine character of the historical Jesus, and from that to conclude to the inspired and revelatory character of the whole Bible. The insistency on the reality of the historical Jesus as divine and as a dominating factor in Christian thought is

well worth emphasizing at this time, and the author has gathered his none too original materials with no little strategic skill in order to make this real. And yet on the whole there is a mass of *a priori* prejudgment in the larger conclusions he draws which vitiate his wider argumentative purposes. "The appearance of the true God, if He should appear, we may be sure will be as unmistakable as the lightning which cometh out of the East and shineth unto the West; it can neither be concealed nor counterfeited" (p. 42), and yet his book, in spite of its upholding of the divine Christ, fails to make us feel that the lightning of truth has cleft the cloud of question. Nor will his argument from the fact that Christ was divine, to the certainty of the inspiration and revelation of the whole Bible be convincing. There is doubtless an argument there, but to argue that Christ set his seal on the Old Testament as inspired revelation, and then to conclude that because pre-Christian history was recorded in an inspired book, *a fortiori* apostolic Christianity must be so recorded, is the introduction of a bit too much of India rubber into logic. The book, then, shows real skill in the presentation of historical data in a convincing way, but manifests a lack of appreciation of how a philosophical or critical spirit may fail to discern the justifiability of the pre-suppositions on which his larger conclusions rest. The modern philosophical and critical spirit may doubtless be all wrong, but the author's apologetic lightning ought to do something to illumine or to blast it. (Publ. House M. E. Church, South, pp. vi, 255. \$1.25.)

Mr. Archibald Hopkins has written a book entitled *The Apostles' Creed*, the expressed purpose of which is to aid in the entire destruction of historic Christianity. His contribution to this cause is an analysis of the Apostles' Creed to show its thorough untenability except as to the clause asserting the death and burial of our Lord. The author in his introduction advances to the prosecution of his plan with jaunty step, bearing upon his left shoulder an agnostic chip, and with his right hand placing on his brow the halo of a painless martyrdom. The tone of the book throughout is insolently discourteous. We have always felt that Huxley was right in resenting Dr. Wace's effort to fix on him the stigma of "infidel," logically correct as Wace's position was. But when, resting on fallacious logic, our author frequently in substance asserts, and continually implies, that all professing members of the Church of Christ are either liars or imbeciles, we wish that instead of quoting the great agnostic he had remembered that however provoked, and no matter how keen his rejoinder, Huxley never entirely forgot that he was a gentleman. As a hint respecting polemic methods we would commend to the author William Watson's lines "To One Who Had Written in Derision of the Hope of Immortality." (Putnam, pp. x, 207. \$1.25.)

In noticing Dr. Kuyper's treatise upon *The Work of the Holy Spirit*, we have to do with a volume having a rare significance. Owing to its elaborateness, we fear that most people will shrink from undertaking its careful perusal. It has been laboriously planned and framed, and its thoughtful study will exact real labor. But for all that it is a work of

highest value upon a theme second to none. Would it might be widely read. Let it be said at once that throughout it is easy of apprehension. Its original appearance was by brief articles in a weekly paper. Every paragraph is addressed to the common people. Furthermore, it is suffused everywhere with a genial Gospel glow. This is a fine help to gain attention. But above all, it is everywhere an earnest struggle with a supreme theme. It is written with spirit. It is the offering of a devotee, a champion, whose soul is deeply stirred. It is a masterly effort upon a lofty plane by a man of heroic mold mightily aroused. Again, we say, would it might be widely read.

That its reading will provoke frequent dissent is sure. Its analysis at many points will be felt by many to be too exhaustive and far too minute. Some of its most fundamental contentions will be challenged, right and left. Its large indulgence in human inferences, where revelation is silent or indistinct, many will regret. But that it is a reverent, profound, complete, commanding display of a majestic range of truth no one can deny.

Its sweep of view is superb. It presents the activity of the Spirit within Deity, in the Host of Heaven and of Earth, in the Creature Man, in Re-Creation, in Holy Scripture, in the Incarnation of the Word, in the Work of Mediation, in the Pentecostal Outpouring, in the Apostolate, in the Constitution of the Church, in Preparatory Grace, in Regeneration, in Calling and Conversion, in Justification and Faith, in Sanctification and Love, and in Prayer.

Naturally, much is quite familiar. The power of the work lies largely in its exhaustive range of view, its extreme carefulness in the arrangement of parts, and its vital correlation of all into a whole. Hereby, not infrequently, a truth about the Holy Spirit, that one had thought well compassed in his view, stands forth with a gravity of meaning that he had never felt. Let one examine, for example, Dr. Kuyper's exhibit of the place and import of Scripture, of the Apostolate, of the Image of God in man, of the state and plight of an Unregenerate Man, of Love, and of the Sin against the Holy Ghost. Here are noble themes; and they are outlined and balanced and adjusted by a master hand.

To make special mention of only one. Let any one read the chapter upon Love, to see how profoundly it is connected with the fundamental topic of the book, how impressively the writer struggles to perceive and declare its glorious and very nature, and how solemnly he traces the infinite issues of its approbation or contempt. One may go far to find writing equally practical and profound.

The work is without notes and without appendix. In the preface there is a brief bibliographical sketch; and also a statement of the conditions in Holland, out of which the book was born, together with a "partial list" of Dr. Kuyper's works. Dr. Warfield writes a helpful Introduction. (Funk & Wagnalls, pp. xxxix, 664. \$3.)

Among the many books that have been appearing of late, devoted to a discussion of some phase of the large doctrine of the Holy Spirit, there has been need of a handbook that would be sound, broad, and brief,

capable of serving as an adequate introduction to the great field. This need is quite well met by Professor Denio's recent work entitled *The Supreme Leader*. Its ambition is large. It assumes to set forth the facts about the Nature and Work of the Holy Spirit as found in Scripture and in Christian history. The whole work being quite brief, it follows that discussions are very meager. Nevertheless the material is so subdivided and arranged as to give a very serviceable display of the doctrine to such as are new to the field. The Biblical Teaching is arranged under the heads of his Cosmic Work, his Charismatic Work, and his Personality. About equal space is then given to a sketch exhibit of the doctrine in history, this material being divided into eight short chapters. To this is added the author's constructive work. He inserts here a chapter upon the Holy Spirit as God immanent in the world, a chapter somewhat bold, and also somewhat weak; and successive chapters upon the agency of the Spirit in carrying forward the Priestly, the Prophetic, and the Kingly work of Christ. Of special interest are the author's attempts to unravel the Psychology of conversion and sanctification, and his endeavor to define "Christian consciousness." In numerous places a careful reader will be disappointed and dissatisfied; but the cause will be found generally to be due to brevity of treatment. And brevity has merits. (Pilgrim Press, pp. xiv, 264. \$1.25.)

It is to such books as Charles B. Spahr's *America's Working People* that we owe a great debt in the study of social and economic conditions. The inductive method here exemplified is significant of the way in which political economy is being vitalized by scientific investigation of facts and sympathetic study of conditions.

Discussions of a former period have been content with theories or with figures, general principles have been exploited, and statistics have been cited, as if either method might solve a complex problem. Mr. Spahr is not trying to establish a thesis, but to ascertain conditions as seen both by employers and working people themselves. His book is a narrative of things he saw and heard by personal investigation, by residence and conversation, by comparing notes both of different observers, and of his own impressions, from visits after intervals of years.

The book has not the vivid dramatic interest of Professor Wyckoff's "The Workers," for Mr. Spahr did not go in the disguise of a working man, but it has even greater scientific value, as he studies his problem from more points of view than the limits of Professor Wyckoff prescribed. Another characteristic of the book is the just balance he exemplifies in studying an economic problem, between a cold estimate of wages alone, and a consideration of all the environments of men in different localities, lack of education, race prejudice, capacities for self improvement, and the new impulse of democracy.

Another characteristic of the book is the relative study he gives to industries in the less congested centers. Many writers have confined their study of economic conditions to the labor problem as seen in cities and congregate factory centers. This book calls our attention to the fact,

often overlooked, that our farms and villages still contain three-fifths of our whole people, and three-fourths of our people of American parentage. It is in these communities, he reminds us, that the immigrants are most thoroughly assimilated, and social institutions most completely dominated by the American spirit. In a former volume on the "Distribution of Wealth" the author pointed out the fact that the wealth of the rural districts, though widely distributed, is hardly a third as great as the wealth of the cities. In this work, which deals with the distribution of well being in this country, he emphasizes the fact that the meagre wealth of the rural districts by reason of its even distribution brings a higher level of comfort, and culture, and character than is realized in the cities. Especially interesting in this connection is his study of a "Primitive Community" in Arkansas, and "The Northern Farm."

Another impression of the book is that while the chapters often furnish ground for shame of our capitalistic greed, and his pictures often touch one's heart in pity, yet upon the whole the book is encouraging in its presentment of conditions. The book is free from the lurid disclosures of some labor agitators, and yet is full and clear in its demand for evident ameliorations.

One gets from this book, as from few others, a conception of the many complicated factors which go to make a fair thesis for economic and social study. It is impossible in a brief review to give any analysis of these fruitful chapters.

Especially interesting just now are his study of the coal mines of Pennsylvania and the New Factory Town of the South. Perhaps his study of the Mormons from an economic point of view is the freshest chapter in the book.

His study of the Negro as an Industrial Factor is the most dispassionate one we have seen. The style is very clear, and his blending of the incident of a traveler and the reflections of a scientific student give a charm to the book which holds alike the interest of the general reader and the specialist student. No student of social conditions in America can fail to include this among his working books. (Longmans, pp. 261. \$1.25.)

The number of manuals in English on the subject of public worship is very small, though every book on pastoral duties contains at least a section upon it. Accordingly, any respectable treatment of it in book form is sure to be welcome, since responsibility for the conduct of services is universal in churches of every order and is recognized by every thoughtful person as a weighty responsibility. *Public Worship*, by Professor T. Harwood Pattison of Rochester Theological Seminary, is a decided acquisition, since within the limits chosen and in the direction designed, it is so much more than "respectable" that it may be called capital.

Of course, there are three possible angles from which the matter may be approached, namely, the historical, tracing the development and phenomena of usage; the philosophic, striving to penetrate beneath the surface in search of reason, motive, essence, principle; and the practical, aiming to give advice as to the details of administration as carried on by

actual ministers and congregations. Of these Dr. Pattison has chosen to confine himself exclusively to the last. He writes as if consciously addressing the theologian or the young pastor. His tone is that of a counselor who speaks out of the riches of personal experience. He dwells often on small detail. He illustrates freely by anecdote and quotation. He presses home his points with energy and warmth, as if absorbed only in the practical benefit intended. He has in mind a certain class of churches, whose services belong to a particular type, and whose possibilities of immediate liturgical progress and whose faults of ordinary procedure may be definitely stated. The whole spirit of the book is refreshingly direct, vigorous, manly, sympathetic, spiritual. It abounds in sound sense, in well-balanced wisdom, and in a general wholesomeness of thought. And it is all set forth in plain terms, with many a pithy and witty turn of speech, and with a sustained on-go that make the volume thoroughly readable.

The topics treated are: "Public Worship Defined and Described," "The Congregation," "The Public Service," "Congregational Response," "Public Prayer" (three chapters), "The Reading of the Scriptures," "Music" (two chapters), "The Sunday Evening Service," "The Baptism Service," "The Lord's Supper Service," "The Prayer Meeting." There are two good indexes.

We believe that almost every pastor, certainly every young pastor, will be greatly benefited by reading this book. We heartily commend it for just what it aims to accomplish. Yet we cannot forbear to add that we think that it would have been better, even for its special purpose, if it had been rested on a broader historic survey, which should have betrayed more sympathy with usages outside of what are called "the non-liturgical churches," and have plainly grasped the great bonds of liturgical unity that run through the diversities of historic usage; and better, too, if it had grown out of a profounder study of the psychological, theological, and social questions that belong to the philosophical discussion of the matter. As a popular essay the book is brilliantly successful, but as a scientific treatise it is rather tantalizingly unenlightening. (Baptist Publication Soc., pp. 271. \$1.25.)

The Westminster Press has issued in the form of a little pamphlet of twenty-three pages, and at the price of five cents, an excellent address by Dr. Wm. W. McKinney on *Effective Preaching*. Any minister might profit by the reading of it.

Dr. R. A. Torrey has prepared, under the title of *The Gist of the Lesson*, a concise exposition of the international Sunday-school lessons for 1901. This is put into really vest-pocket form and is as easily carried as the diary or note-book which most men have somewhere in their pockets. The quality of the author's work is too well known to require comment. It should serve as a very useful little book to a busy man who has spare moments on the cars or in the corners of business which he can devote to the study of the lesson. (Revell, 50 cts. net.)

It is a great pity about Marie Corelli. She can write so well and she chooses to write so badly. Picturesque descriptions full of color and light, eerie and hair-raising situations, simple scenes of ordinary life, all she does well. Her heroes are as grand and aristocratic, her heroines as lissome and fascinating, as any of Ouida's. And she has, too, the touch of reality that Ouida has not. Then she turns and spoils her work with some overwhelming stupidity, some gross lack of artistic consciousness. Above all, she has never learned with Hesiod that the half is often more than the whole. *The Master-Christian* emphasizes all those faults. Edited and reduced by at least a third, it would make an exciting book; as it is, it is deadly dull. It has a purpose, and the purpose seems to require many sermons of great length. Preaching should be the melancholy duty of clerics, and it is hard to understand how any one could wish to dispute that privilege with them. But from time to time some figure here takes the center of the stage and holds forth, the others listen admiringly; the reader skips and tries to hit the trail of the story further on. And the story has many good points, also many absurdities. The central idea of it we do not care to enter on here. Treated as Miss Corelli does, it verges close upon blasphemy. But blasphemy is a question of taste, and the sentiments of this book are undoubtedly excellent. The trouble is that there are so many of them, and these of such riotous verbosity. If they were not so evidently genuine, one would be tempted to the classical retort from "The School for Scandal," — but this is a theological magazine. (Dodd, Mead & Co., pp. 604. \$1.50.)

It is a charming collection of *Quaint Nuggets* that Eveline Warner Brainerd has gathered from the writings of the seventeenth century worthies: Fuller, Hall, Selden, Herbert, and Walton. It is just the kind of a book to catch up for the few minutes before lunch or when waiting the time of an appointment. The sayings recorded are by turns shrewd, sweet, keen, profound, and always characterized by a positive flavor of mellow originality. The publishers have done their part well, and it stands as a charming little gift book that anybody would be glad to have and that no one need hesitate to give. (Fords, Howard & Hurlburt, pp. xiv, 136. 45 cts.)

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

NECROLOGY FOR 1899.

* READ AT THE ANNUAL MEETING OF THE ALUMNI, MAY 28, 1900.

John Wood was born July 24, 1809, in Alstead, N. H. Son of John and Abigail (Stowell) Wood. Fitted for college at Kimball Union Academy, was graduated at Amherst College, 1836, and at the Theological Institute of Connecticut, 1839. Licensed to preach by the Hampden Association Oct. 11, 1838; ordained at Langdon, N. H., April 8, 1840, after having served the church there a year as acting pastor; dismissed Jan. 23, 1849; installed pastor at Townshend, Vt., April 10, 1850, having already served the church there more than a year as acting pastor; dismissed in Dec., 1858; acting pastor at Wolfborough, N. H., from Aug., 1859, till June, 1864; District Secretary of The American Tract Society, with headquarters at Boston, for Maine, New Hampshire, and Vermont, June, 1864, to June, 1868; District Secretary of American and Foreign Christian Union, for Maine, New Hampshire, Vermont, June, 1868, to June, 1869; District Secretary of the American Tract Society for New York, June, 1869, to June, 1871; acting pastor at Boxborough, Mass., with residence at Wellesley, May, 1873-1875; acting pastor at Dover, Mass., May, 1875-1878; without charge, with residence at Fitchburg, Mass., 1878-1899. Died at Fitchburg, July 7, 1899.

Married Laurinda Maria Dimond, daughter of Jacob and Abigail (Lawrence) Dimond, at Meriden, N. H., April 22, 1840, who died July 23, 1873. Married Mrs. Lydia Hawes, daughter of Calvin and Betsey (Phillips) Messenger, August 14, 1879.

Mr. Wood, ever loyal to his Alma Mater, attended her anniversaries until prevented by the infirmities of age, and gave substantial proof of his loyalty in times of her financial stress.

The older alumni will recall with gratitude the manly dignity, beaming face, and cordial greeting of this brother beloved, who at the age of four score and ten has entered into his reward.

Sylvester Hine, born in Middlebury, Conn., March 16, 1818; the oldest child of Laban Bronson Hine and Clara Stone, his wife. Both parents were members of the Congregational Church in Middlebury, with which he also united at the age of 18. He studied at Wilbraham and at Fair Haven, and graduated from Yale College in 1843, and from the Theological Seminary at East Windsor Hill in 1846.

In October, 1848, he married Miss Annie Grant Skinner of East Windsor Hill. They had two children, Clara Stone, now Mrs. Charles R. Skinner of this city, and Ethel Bronson, who died in 1859, aged 6 years.

Mr. Hine's first settlement was at Ticonderoga, N. Y. He was afterward settled at Palmer, Mass. (Thorndike parish). He was acting pastor at Abington, Groton, and Seymour, Conn., later at Northbridge, Mass., and then at Staffordville, Conn., and lastly at Higganum for nearly ten years, when failing sight compelled him to give up the work of the ministry. He removed from Higganum to East Hartford, and thence to Hartford, where he died July 28, 1899. About ten years were spent in this immediate vicinity; a part of this time, before he became wholly blind, he was associate editor of the Religious Herald. His mind was clear to the last.

Of his personal experience, his daughter says, he was always reluctant to speak. But she also says, "I have heard him speak after he was blind, of times of almost beatific vision. He also used to say he loved to dream because he always had such glorious dreams."

Of Mr. Hine, as man and minister, no one is better qualified to speak than Rev. E. E. Lewis of Haddam, nearest ministerial neighbor and most intimately associated during the Higganum pastorate. He says: "A man of mental vigor and integrity, of sincere friendliness of spirit, of a deep charity and of an abiding loyalty to duty. A preacher of clear perceptions and earnest convictions, whose sermons had weight and influence chiefly through their contents, though always revealing the spirituality of the author and his supreme confidence in the winsomeness and power of the truth as revealed in Jesus. A companion and fellow worker of sympathetic spirit, aggressive, yet prudent, seizing new opportunities with a zest born of a burning zeal to serve his fellow men in the name and for the sake of his Master. With his passing the ministry of our state loses a watchman who, in the days of his prime, searched carefully for the light that foretokens the coming of the splendor of Jesus' reign, and, through a quiet, faithful, zealous, affectionate service, helped to make the record

of ministerial achievement worthy and influential for good according to the ancient and highest standards."

Lyman Whiting, '42, entered, Oct. 7, upon his 12th year at East Charlemont, Mass., and upon his 58th in the ministry.

John E. Hurlbut, '74, for ten years pastor of the Church of the Covenant, Worcester, Mass., began work, Oct. 1, as pastor of the church in Wapping, South Windsor, Conn.

Arthur G. Fitz, '75, N. Bridgton, Me., after a three months' vacation in California for the benefit of his health, has returned to his work without the hoped for relief.

Franklin S. Hatch, '76, for thirteen years pastor of the church in Monson, Mass., has resigned to become the general secretary of the C. E. Union of India, Burmah, and Ceylon, with residence at Calcutta.

Joseph H. Selden, '81, was installed, in July, as pastor of Second Church, Greenwich, Conn.

The salary of Edward A. Chase, '83, of Wollaston church, Mass., has been substantially increased.

Herman P. Fisher, '83, pastor of First Church, Crookston, Minn., has declined a call to the professorship of English and American Literature in Crookston College.

A paper of unusual interest and merit, on "Sources of Power," which was read before the Pacific Coast Congress by its author, Prof. Charles S. Nash, '83, appeared in the September number of *The Pacific*.

At the recent celebration of the 250th anniversary of the founding of Middletown, Conn., Frederick W. Greene, '85, gave one of the addresses.

Alfred T. Perry, '85, was installed Oct. 9 as president of Marietta College, Ohio.

William W. Scudder, '85, of Alameda, Cal., has been called to the H. M. superintendency for Washington.

George H. Cummings, '86, upon retiring from his pastorate in Thompson, Conn., was presented by appreciative friends in that place with a check of \$500. He is at present located in Amherst, Mass.

The health of John Barstow, '87, is so far restored that hopes are entertained that a residence of one or two years in California will effect a complete restoration. He has already gone to that state.

Henry Kingman, '87, formerly of Peking, China, has accepted a unanimous call to Claremont, Cal., the seat of Pomona College.

Charles F. Weeden, '87, of Norwood, Mass., declines the call of the church in Springfield, Vt.

J. B. Adkins, '88, lately of Ottawa, Ia., has begun work as pastor of the church in Belchertown, Mass.

B. Rush Rhees, '88, was installed, Oct. 11, as president of Rochester University, N. Y.

At the fiftieth anniversary of the church in Bellows Falls, Vt., Sept. 30, the historical sermon was preached by John H. Reid, '90, pastor.

Richard Wright, '90, of Windsor Locks, was married, Oct. 9, to Miss Emelie Goodman of Hartford.

William S. Walker, '91, after a pastorate of four years in Dorset, Vt., returns to Hartford Seminary for a year's study. Before leaving Dorset he was presented by his people with a purse of \$100.

Ernest R. Latham, '92, lately of Orange Park, Fla., has entered upon his labors as chaplain of the Connecticut State Prison.

Dwight Goddard, '94, formerly stationed at Foochow, under the American Board, accepts call to Lancaster, Mass., for one year.

Miss Adelaide I. Locke, '95, for four years instructor in the Bible at Wellesley College, has been appointed associate professor in the department of Biblical History, Literature and Interpretation.

Herman F. Swartz, '95, of Mansfield, Mass., declines call to the pastorate of First Presbyterian Church, Los Angeles, Cal.

Allan C. Ferrin, '96, has been dismissed from the pastorate of the church in Blandford, Mass., and accepted a call to Springfield, Vt.

Giles F. Goodenough, '96, of Ellsworth, Conn., has in press a history of that place.

Edwin W. Bishop, '97, concluded his labors, Sept. 30, as pastor of the church in Stafford Springs, Conn., to accept the pastorate of South Church, Concord, N. H.

William Hazen, '97, has sailed for India to join the Marathi Mission at Sholapur.

William B. Tuthill, '97, who has been serving the church in East Hartford, Conn., for a year, has accepted a call to the pastorate and will soon be installed.

Harry A. Beadle, '98, graduated in June from Bowdoin College, the fourth in his class, and was one of the Commencement orators, his oration on "The Right of Religion to Live" taking the prize of \$50, as being the best of the six orations.

William W. Bolt, '98, of Roseville, Ill., accepts call to Tabernacle Church, St. Joseph, Mo.

Vernon H. Deming, '98, of Weathersfield, Vt., has accepted the call of Grace Church, N. Wilbraham, Mass.

George W. Fiske, '98, was installed Oct. 9 as pastor of the church in South Hadley Falls. The prayer of installation was offered by Prof. Merriam.

Ransom B. Hall, '98, of Gettysburg, S. Dak., accepts call to De Smet in the same state.

Before going to teach in the Doshisha at Kyoto, Japan, Frank A. Lombard, '98, was ordained, Aug. 9, in his home church in Sutton, Mass.

William A. Mather, '98, is pursuing his studies on the William Thompson fellowship in Halle, Germany.

George C. Richmond, '98, has concluded his labors as pastor of the church in Somerville, Conn.

Miss Lydia E. Sanderson, '98, after two years of service as instructor in the Bible in Wellesley College, has resigned to take charge of the department of Biblical Literature at Wells College, N. Y.

Benjamin A. Williams, '98, finished his work at Broad Brook, Conn., Oct. 1.

Stanley A. Chase, '99, has accepted a call to Mackinac, Mich.

An interesting letter from Howard S. Galt, '99, giving an account of his experiences in Peking during the siege, was published in the *Hartford Courant* of Oct. 19.

Philip W. Yarrow, '99, of Fosston, Minn., accepts call to Montevideo in the same state.

Henry A. G. Abbe, 1900, has begun work at Fort Payne, Ala., under the auspices of the A. M. A.

Edmund A. Burnham, 1900, has received a call to the pastorate of the church in Stafford Springs, Conn.

Charles A. Downs, 1900, accepts call to Michigan, North Dakota.

Samuel A. Fiske, 1900, was ordained and installed over the church in Avon, Conn., Oct. 10, Prof. Merriam offering the installing prayer.

Albert S. Hawkes, 1900, accepts the call of the church in Edgewood, R. I.

Frederick B. Lyman, 1900, was ordained, Oct. 9, in Fairhaven, Mass., Elliott F. Talmadge of the same class giving the ordaining prayer.

Augustin P. Manwell, 1900, was ordained Sept. 18, and welcomed to the pastorate of Rockdale Church, Northbridge, Mass. The sermon was preached by Professor Jacobus, and Joseph H. Gaylord, '99, also took part in the services.

Among the speakers at the late meeting of the American Board, at St. Louis, were the following Hartford Seminary alumni: Edward S. Hume, '75, Bombay, India; Charles S. Sanders, '79, Aintab, Turkey; Franklin M. Chapin, '80, Lin-ching, China; and Professor Williston Walker, '87, Hartford.

Seminary Annals.

OPENING OF THE SIXTY-SEVENTH YEAR.

The sixty-seventh year of the Seminary began under very favorable conditions. The number of new students surpasses that of any recent year, while nearly all the old men returned this fall, thus making the total membership larger than ever before. Nearly all the rooms in the hall are occupied, and, in addition, several of the men are living in town. The ladies are more pleasantly located than before in new quarters on Sigourney Street, much nearer the Seminary. All of the Faculty return to their work except Prof. Perry, who has resigned to become president of Marietta College. From every point of view the outlook for an entirely successful year is very bright.

The opening address was delivered in the Chapel Wednesday evening, September 26th, by President Hartranft. The subject was "Suggestions on Four Commemorations of the Year."

In his introductory remarks the speaker referred to the mighty events that had taken place during the interval since the last Anniversary; events that affected the welfare of nations, and had a great bearing upon education and the church. These events were but the present day signs of the long conflict between conservatism and progress. Many times in the past, as now, the church had permeated heathendom only to see its fruits destroyed; it had always begun again at the root, and Christianity had progressed further than before.

These events are of such portent as to be of absorbing interest to the student. Yet, the constant reversion to the past is the root of life; it quickens the historical sense and gives the true perspective. The speaker then drew lessons from the lives of four men whose work was remembered by four commemorations held during the past year: James Thomson, born 1700, the English poet and author of "The Seasons"; Count Zinzendorf of Prussia, also born in 1700; William Cowper, an English poet, who died in 1800; Friedrich Schleiermacher, whose great work, "Discourses on Religion," though published in 1799, through its influence marked the beginning of a new era in 1800. The

underlying purpose of all these four men was ethical and theological; it was to find the true relation of the human and the divine.

It is of importance to note the historical setting of these four lives. Thomson lived at the beginning of the modern English period, and Zinzendorf at the dawn of the modern German period; while Cowper and Schleiermacher were prominent during the second stage of the progress of modern life in England and Germany, respectively. All lived, thus, at critical junctures in the progress of humanity.

It is interesting also to note the church setting of these men. Thomson exemplified the new spirit of religion; Zinzendorf was the father of the regeneration movement; Cowper believed in the new evangelism of the church of England, and Schleiermacher was the father of modern theology and a new religious life.

The Christian atmosphere of these men was not unlike; all were the sons of preachers except Zinzendorf, and he was early in life brought under the influence of the German pietists.

The progress of the men in spiritual experience was in each case progressive. Thomson grew from a narrow Scotch bigotry into a broad Catholicism; Zinzendorf developed from a pietist of his time into a member of the United Brethren; Cowper found his way into freedom, while Schleiermacher came to rest religion on the feelings.

In their relation to literature all were authors; all marked epochs of history in transition. They all searched for the true in nature and grace, and strove to find the ground of the universe. All agreed in putting the emphasis upon religion as the real law of the universe, and they sought to bring about a restoration of union with God. They awoke men to the need of religion, and worked in the realm of practical religion to vitalize the spirits of men. Each was concerned with the cultivation of the religious sensibilities; the empire of feeling as over against intellect. Each believed in the pervasion of all things by the Divine Spirit, and in the sacredness of all things.

All held to the ethical verification of liberty as the summation of man, and put the emphasis on the individual. Organization was looked at with a view to the universal good that all men might realize what they have in God and Christ.

Among the practical inferences from these lives it is worth noting how continuity of thought shows the immortality of principles. This continuity can be traced from Thomson down through Cowper to the Lake School as Coleridge and Wordsworth, and finally, to Tennyson in our own day. Such a continuity gives hope for a revival of great principles in a time of decline.

Another lesson is the close contact of literature and life. It is well to become familiar with the great poets in order to get the widest vision in life. The lives of these four men present a powerful argument for the real in life and religion as over against symbolism.

MT. HOLYOKE ALUMNÆ.

An important meeting of the Mt. Holyoke Alumnæ Association of Hartford and vicinity was held in Hartford Saturday, May 19th. It was by a curious error that notice of it did not appear in the August RECORD. The business meeting of the Association was held at the Allyn House in the morning. About forty were present. The meeting included the reading of reports, general discussion, and election of officers.

After the business meeting a luncheon was served, at which Miss May Wooley, president-elect of Mt. Holyoke College, and Mrs. M. C. T. Bourdon, president of the National Mt. Holyoke College Alumnæ Association, were present. The room and tables were very tastefully decorated with the college colors, and a delightful time was enjoyed by all.

In the afternoon a joint meeting of the Mt. Holyoke Alumnæ and the Ladies' Advisory Committee of Hartford Theological Seminary took place in Hosmer Hall. Dr. Hartranft presided, and in the address of welcome paid a graceful tribute to the memory of Mary Lyon.

Miss May E. Wooley, Ph.D., followed with a fine address upon the need of scientific Bible study in our schools and colleges. The speaker touched upon the appalling ignorance of the Bible prevalent in the land, as shown by the examination of applicants for admission to college, and illustrated her point by several incidents. To remedy this condition of affairs, the Bible and the science of theology must be treated in the schools and colleges precisely as other sciences are treated. Such is the educational value of the Bible from the intellectual, spiritual, or moral standpoint, that adequate instruction cannot be given in Sunday-school classes as usually understood, but must be done by eager, thoroughly scientific teachers, eager for first-hand knowledge. "The Bible is the history of real men and women, it has a beauty of literature which elevates the soul, it makes the study of philosophy a delight, its letters are the most wonderful known."

The address was listened to with close attention, and received generous applause.

Mrs. M. C. T. Bourdon spoke regarding the higher education for women as including theological instruction. There is an in-

creasing demand for women thus trained, and their work will undoubtedly lead to a revival of Bible study by the people.

Miss Forehand, a graduate of Mt. Holyoke College and of Hartford Theological Seminary, gave an account of her work in the Domestic Science School, an adjunct of the Boston Y. W. C. A. She emphasized the fact that training in the broad science of theology fits one for the varying calls of a practical world.

President Hartranft then presented the report of the Ladies' Advisory Committee as prepared by Miss Mary F. Collins, chairman. This report reviewed the work for women done by the Seminary since 1889, how it has been maintained, with notice of the work done by the women who have been students at the Seminary, showing the great value of the course for women.

In regard to the gathering the *Hartford Courant* comments as follows: "The spirit of the meeting and the addresses were of the highest type, making it one of the most important of the kind held in this city for many years."

After the exercises in the chapel a reception was tendered Miss Wooley and the other speakers in Case Memorial Library. It was a brilliant and delightful affair. The alumnae of other colleges were present, and the advisory committee was assisted by ladies prominent in Hartford society.

Three members of the Senior Class supplied in Minnesota during the summer under the auspices of the H. M. S.: Austin, at Sacred Heart and Grand Falls; Bieler, at Shevlin and Solway, and Davis, at Akely. All report progress and an increasing interest among the people. At Akely during the summer the church building was completed, a church society organized, and a young people's society and the Sunday-school put upon a working basis. At Shevlin a church building was erected, and a Ladies' Aid Society and Sunday-school organized. At Sacred Heart, where the church was longer established and the organization more complete, the work was well maintained during the summer.

During the summer, of the Senior Class, Ananikian was at Hartford assisting in the Seminary library and preaching at the Armenian mission; Barker was at home at Three Rivers, Mass. Dana supplied at Glenwood during June. The remainder of the summer was passed at Brooklyn, N. Y., and the West. Goddard was at Terryville, Conn. Ide was engaged in census work at Webster, Mass., during June; in August and September he supplied at Blue Hills and Wilson's Station, Conn. King supplied at Goodlettsville, Tenn., under the auspices of the A. M. A. Marsh supplied at Blue Hills and Wilson's Station, Conn., during June and July, and in August he supplied at Shutesbury, Mass. Sargeant supplied at Burlington, Maine. Snow was engaged in census work during June at Hartford, Conn.; July and August were passed in a boy's camp on Lake

Winnepesaukee, N. H. Miss Stevens was at home, Cincinnati, Ohio. Thayer was engaged in census work during June at Enfield, Mass.; the remainder of the summer was spent at his home. Miss Williams was at home, Burnside, Conn. Worcester was at home at Burlington, Vt.

Of the Middle Class: Bissell was engaged in census work at Brimfield, Mass., during June; the rest of the summer was passed at his home. Crowdis was at home in N. E. Margeree, N. S. Fuller took a six weeks' trip to Cape Nome. Garfield was engaged in census work during June; during the remainder of the summer he was engaged in the Tribune Fresh Air work at Ardsley, N. Y. Gaylord was at Hartford assisting in the rearrangement of the Seminary Missionary Museum. Hawkes took a bicycle trip in New Hampshire during the early part of the summer, and after July 15 supplied at Wapping, Conn. Johnson was at his home at New Berlinsville, Pa. Mavromates was at Tewksbury, Mass. Meserve was at his home in New Haven, Conn. Miss Morse was at her home at St. Johnsbury, Vt. Miss Owen was at her home at Barton, Vt. Packard was at Mt. Tom, Mass. Miss Reeve made a summer trip to Europe. Rogers was at his home in New Britain, Conn. De Salvio was at Hartford and preached during the summer at the Italian mission on Morgan Street. Taisne passed the summer at Holyoke, Mass., and at his home in France. Toan was a census enumerator at Hartford during June. The rest of the summer was passed in the Tribune Fresh Air work. Woodcock was in the Adirondacks. Woodman supplied at Winthrop, Me., and vicinity during the summer.

Miss Ida M. Ellis and Malcolm Dana were married Saturday, August 18, at Charles City, Iowa, and are now residing at No. 39 Ashley St., Hartford.

The illustrations for the Seminary Calendar for 1901 are finished, and last year's calendar will be surpassed in both style and contents. Profiting by the experience of last year both size and cards used will be changed. The size of the sheets will be eight by ten inches, seven in number, instead of thirteen. The stock used will be a delicate tint of the Ruskin deckle-edge, rough finish, the illustrations being printed separately in imitation photo style, and tacked on after the pattern of the art calendars. The illustrations are, with few exceptions, entirely new, embracing twenty-five views, including faculty portraits, interior and exterior Seminary pictures, and some beautiful city views. The cover will be a new and simple design, the calendar months and suggestive quotations in harmony with the rest of the calendar.

The issue this year will be limited, and about one-half as large as the edition of last year, to secure quality rather than quantity. The price will be about the same as last year. The publication of the calendar is in charge of Malcolm Dana of the present Senior Class, the photographic work having been done by Mr. Ballou of the graduating class of 1900. The calendar will be on sale Dec. 1, and all inquiries should be addressed to Mr. Dana.

ROLL OF STUDENTS

JOHN S. WELLES FELLOWS

JOHN MOORE TROUT, A.M., . . . Halle, Germany.
Princeton University, 1896; Hartford Seminary, 1900.

LEWIS HODOUS, . . . Marburg, Germany.
Western Reserve University, 1897; Hartford Seminary, 1900.

WILLIAM THOMPSON FELLOW

WILLIAM ARNOT MATHER, . . . Marburg, Germany.
Princeton University, 1896; Hartford Seminary, 1899.

CANDIDATES FOR THE DEGREE OF PH.D.

J. SELDEN STRONG, .. . South Deerfield, Mass.
Williams College, 1890; Hartford Seminary, 1894; Ordained, 1894.

RICHARD WRIGHT, . . . Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

SENIOR CLASS

MARDIROS HAROOTIOON ANANIKIAN, . . . Sivas, Turkey.
Central Turkey College, 1897; French American College, 1898; Licensed, 1900.

LEON HUDSON AUSTIN, . . . Coventry, Conn.
Amherst College, 1898; Licensed, 1900.

HERBERT AUSTIN BARKER, . . . Three Rivers, Mass.
Amherst College, 1897; Licensed, 1900.

JOHN MARTIN BIELER, . . . South Walpole, Mass.
Williams College, 1898; Licensed, 1900.

MALCOLM DANA, . . . Northfield, Minn.
Carleton College, 1898.

CHARLES HENRY DAVIS, . . . Ware, Mass.
Williams College, 1898; Licensed, 1900.

LOUIS ALLEN GODDARD, . . . Terryville, Conn.
University of Wisconsin, 1898; Licensed, 1900.

HERBERT CHANDLER IDE, . . . Webster, Mass.
Amherst College, 1898; Licensed, 1900.

THEODOR IRION, . . . St. Louis, Mo.
Elmhurst College, 1897; Eden Theological Seminary, 1900.

ASHER RAYMOND KEPLER, . . . Philadelphia, Pa.
Ursinus College, 1898; Ursinus Theological Seminary.

HINES EUGENE KING,	Cleveland, Ohio. Fisk University, 1892; Licensed, 1900.
BURTON EVERETT MARSH,	Montague, Mass. Amherst College, 1898.
HENRY HOWARD PRATT,	West Springfield, Mass. Colby University, 1893; Newton Seminary; Licensed, 1895.
SUMNER HORACE SARGENT,	Hartford, Vt. Dartmouth College, 1897; Licensed, 1900.
JOHN SCHUCH,	Billings, Mo. Elmhurst College, 1897; Eden Theological Seminary, 1900.
EDWARD HUNTINGTON SMITH,	Norwich, Conn. Amherst College, 1893; Licensed, 1900.
EVERARD WALKER SNOW,	Washington, D. C. Dartmouth College, 1898; Licensed, 1900.
CAROLINE CLARKE STEVENS,	Cincinnati, Ohio. Mount Holyoke College, 1898.
FREDERICK DANIELS THAYER,	Enfield, Mass. Amherst College, 1897; Licensed, 1900.
MARY LOOMIS WILLIAMS,	Burnside, Conn. Wellesley College, 1897.
OSCAR WITTLINGER,	Tonawanda, N. Y. Elmhurst College, 1897; Eden Theological Seminary, 1900.
EDWARD STRONG WORCESTER,	Burlington, Vt. Princeton University, 1896; Licensed, 1900.

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MIDDLE CLASS

WILLIAM FOSTER BISSELL,	Brimfield, Mass. Amherst College, 1897.
EDWIN GORDON CROWDIS,	N. E. Margaree, N. S. Princeton University, 1899.
CHARLES RUSS FISHER,	Oswego Falls, N. Y. Redfield College, 1899; Chicago Theological Seminary.
JAMES LESLIE FRENCH, A.M.,	Grand Rapids, Mich. University of Michigan, 1900.
MONTIE JOHN BAKER FULLER,	Clarendon, Vt. Dartmouth College, 1899.
JOHN PEARL GARFIELD,	East Jaffrey, N. H. Amherst College, 1898.
EDWARD DICKINSON GAYLORD,	North Amherst, Mass. Amherst College, 1899.
GEORGE BRADLEY HAWKES,	Salt Lake City, Utah. Colorado College, 1898; Licensed, 1898.
ELMER ELLSWORTH SCHULTZ JOHNSON,	New Berlinville, Pa. Princeton University, 1899.
THOMAS BARTHOLOMEW LILLARD,	Maryville, Tenn. Maryville College, 1898; Auburn Theological Seminary.
LAZARUS KIRIAKOU MAVROMATES,	Samsoun, Turkey. Anatolia College, 1897.

Hartford Seminary Record

HOWARD CURTIS MESERVE,	New Haven, Conn. Bucknell University, 1899.
LILLA FRANCES MORSE,	St. Johnsbury, Vt. Mount Holyoke College, 1899.
JULIA FRENCH OWEN,	Barton, Vt. Mount Holyoke College, 1899.
HERBERT LOZENE PACKARD,	West Cummington, Mass. Williams College, 1899.
EMILY ANTOINETTE REEVE,	Hampton, Iowa. Iowa State College, 1883.
ALPHONSO DE SALVIO,	Boston, Mass. Trinity College, 1899.
TELESPHORE TAISNE,	Springfield, Mass. French American College, 1899.
ERNEST GEORGE TOAN,	Rochester, Minn. Carleton College, 1899.
WILLIAM LEWIS WILKINSON,	Avalon, Pa. Allegheny College, 1899; Drew Theological Seminary.
JAY RALPH WOODCOCK,	Bellefonte, Pa. Princeton University, 1899.
CHARLES MELLEN WOODMAN,	New Haven, Conn. Colby University, 1898.

JUNIOR CLASS

ALICE SEYMOUR BROWNE,	Cambridge, Mass. Mount Holyoke College, 1900.
IRVING HOBART CHILDS,	Northbridge Center, Mass. Amherst College, 1900.
FRANK DIEHL,	Holt, Mich. Michigan University, 1900.
ROGER ALLEN DUNLAP,	East Concord, N. H. Dartmouth College, 1900.
ROBERT NEWCOMB FULTON,	Elmira, N. Y. Robert College, 1900.
TYLER EDDY GALE,	Worcester, Mass. Williams College, 1900.
FRED BURNETT HILL,	Morris, Minn. Carleton College, 1900.
ABRAM JAMES HOLLAND,	Detroit, Mich. University of Michigan, 1900.
ELIZABETH NORRIS HUME,	New Haven, Conn. Wellesley, 1900.
BYRON KEYSER HUNSBERGER,	Pottstown, Pa. Princeton University, 1900.
PHILIP ADAMS JOB,	South Walpole, Mass. Amherst College, 1900.
ASHLEY DAY LEAVITT,	Melrose Highlands, Mass. Yale University, 1900.
GILBERT LOVELL,	Plainfield, N. J. Yale University, 1900.

Roll of Students

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CHARLES HENRY MAXWELL,	Dawson, Minn.
Carleton College, 1900.	
HERBERT LESLIE MILLS,	Olivet, Mich.
Olivet College, 1899.	
EDWARD CARTER PERKINS,	Hartford, Conn.
Yale University, 1898.	
WARREN BARTLETT SEABURY,	Wellesley Hills, Mass.
Yale University, 1900.	
LUTHER MILTON STRAYER,	Dillsburg, Pa.
Princeton University, 1899.	

SPECIALIZING STUDENTS

Including those in Mission Course

KATHARINE CECILIA AHERN, A.M.,	Hartford, Conn.
Smith College, 1898; University of North Carolina, 1899.	
HELEN CHARLOTTE CARSWELL,	Baltimore, Md.
ERNEST R. LATHAM,	Wethersfield, Conn.
Olivet College, 1888; Hartford Seminary, 1892; Ordained, 1892.	
CHARLIE CRAYTON PRATT,	Windsorville, Conn.
Portland University; Ordained, 1896.	
DAVID CAMP ROGERS,	New Britain, Conn.
Princeton University, 1899; Hartford Theological Seminary.	
GRACE W. THOMAS,	Norwich Town, Conn.
WILLIAM S. WALKER,	Hartford, Conn.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.	
ARTHUR COLLINS WILLIAMS,	Hartford, Conn.
Yale University, 1900.	

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THE HARTFORD SEMINARY RECORD

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GOING to press while the news of her decease is still fresh in the thoughts of all, we cannot forbear to voice our grief at the passing of the Sovereign of England. We, too, must express anew our admiration for the noble womanliness that conferred upon the queen and empress the yet higher royalty of character. She enthroned those domestic virtues, those Christian graces, that desire for peace, that sturdy thrift, that love of justice, that belief in England and things English, which together have toughened the fibre and made beneficent the power of the people of England.

IT IS curious what a joggle it gives to our whole historical perspective to have a new ruler on the throne of England. In childhood we patiently learned our "First, William the Norman, then William his son," etc., and for so many years have we closed the list with "May she long be the last" that it had somehow got wrought into the stability of our mental furnishing. And now comes Edward VII. But the name of Edward does not suggest the twentieth century at all. It calls up Wallace and Bannockburn, Crecy and the Black Prince. It recalls the strife of the red rose with the white, it brings up the story of the princes in the tower. It leads us on to the English reformation, and there its suggestion halts. What right has a name so associated to crowd

itself into our day? It seems to have none. Yet the composite photograph must make room for the super-imposition of a new face with features so marked and character so conditioned that it transforms the whole. So the Edward of our memories becomes, as Alfred Harmsworth has truly characterized him, a most typical twentieth century monarch, fitted to the headship of a nation adapted to business and absorbed in trade. "The old order changeth, yielding place to the new."

IN connection with such studies of Seminary statistics as that made in the RECORD for November, 1899, by Professor Pratt, our attention has been called to a somewhat curious statistical fact regarding the Seminaries of the Presbyterian Church. Last year (1899-1900) they presented a remarkable difference of enrolment between their graduating and entering classes. The eleven institutions that would naturally be considered (including Union, but excluding one or two in the South) reported 270 Seniors, but only 217 Juniors. This shows a loss of nearly 20 per cent., or one fifth. In the four largest Seminaries the loss is half again as large, viz.:—

	Seniors.	Juniors.	Loss.	
Princeton,	72	51	29	per cent.
McCormick,	51	39	23½	"
Auburn,	39	22	44	"
Union,	36	22	39	"
	<hr/> 198	<hr/> 134	<hr/> 32	"

The case in our Congregational Seminaries was similar on the whole, but the three largest fared much better than the four just named. Our seven Seminaries reported 104 Seniors and 85 Juniors, — a loss of a trifle over 18 per cent., or less than one-fifth. The three largest, on the other hand, stood as follows:—

	Seniors.	Juniors.	Loss.	
Yale,	33	16	51½	per cent.
Chicago,	19	26	(Gain) 37	"
Hartford,	24	20	17	"
	<hr/> 76	<hr/> 62	<hr/> 18½	"

Of course, these comparisons should not be pressed, but they perhaps may prove helpful in analyzing the present period of

transition in Seminary prosperity. Everyone knows that we are in the midst of a general decline in the total number of Seminary students. In our Congregational Seminaries in 1896 the total number in the regular course was 356; in 1897 this fell to 322 — a loss of nearly 10 per cent.; in 1898 it fell again to 305 — a loss of over 5 per cent.; in 1899 it fell to 269 — a loss of over 11 per cent.; and in 1900 it rose to 273 — a gain of $1\frac{1}{2}$ per cent., but a loss since 1896 of over 23 per cent. During the period of four years closing in 1900 five of our seven Seminaries lost more or less heavily, viz.: Andover, 52 per cent.; Bangor, 71 per cent.; Chicago, 28 per cent.; Oberlin, 24 per cent.; Yale, 14 per cent. (Hartford gained during these years 34 per cent. and Pacific 86 per cent.) Such partial statistics for the current year as have come in would seem to indicate that the totals have begun to recover somewhat.

THE gift of prophecy is not apparently an endowment universally bestowed upon the children of the twentieth century. This does not imply that the impulse to fluent assertion respecting the future has not made clamorous the past few weeks. Still, somehow or other, the oracles have been obscure — not each one for itself, but taken all together. Ahab and Jehoshaphat found confusion of advice enough when they sought guidance respecting their proposed expedition against Syria. But the prophetic answer to their inquiry was luminously consistent compared with the variegated web of asseveration which is held before him who seeks direction as to the outcome of the march across the border-line of two centuries. There comes a mild gratification, to be sure, from the gentle conviction that all these prophets cannot have been altogether wrong. It is comfortably reassuring to feel that the infinite possibilities of vaticination seem to have been well-nigh exhausted, and that in infinity somewhere lies the truth. It is something to possess all the caskets even though after the choice is made Bassanio must wait one hundred years before he can know whether or not the fair countenance of truth lies within. Still such a choice is hardly worth the making. It is not worth

while to take the lottery ticket, if the chubby century who offers it must grow to tottering senility before he turns the wheel for his blindfolded successor to draw the blanks.

And yet in spite of all the absurdities and the contradictory predictions as to what the reality of tomorrow shall be, there is manifested in it all a splendid intellectual and moral energy, a really noble courage, and a strong purposefulness which project themselves into the unknown future with a dynamic conviction that ideals will be realized. Still neither the argumentative judgment nor the fervid desire is content to rest simply in the bald consciousness of this self-projection. Neither the coldest conclusion of the intellect nor the most glowing anticipation of the heart can find solid satisfaction in anything but a prospect which centers its perspective in God, and hears over the confusion of tongues the utterance of the Eternal "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."

It is of interest to see how little discussion has been raised by Professor Haeckel's latest utterances respecting the bearings of scientific study upon religion. Twenty-five years ago — yes, perhaps a decade — such a volume as his latest would have occasioned a flutter of joy or a spasm of pain all over the land. But now it seems insignificant. This is not solely because the author of the book has already expressed such views, it is because that way of thinking has become out-dated. We have become, for the most part, liberated from the tyranny of dirt and of iron. It is marvelous the rapidity with which phases of thought run through their completed cycles. It is only more marvelous the perennial vitality of those ways of thinking which move about God in Christ.

ARCHÆOLOGY IN THE NINETEENTH CENTURY.

In no department of thought is the progress of the past century illustrated more signally than in the field of archæology. Remarkable as have been the discoveries of natural science, they have been rivaled by the discoveries of the excavator and of the philologist. At the beginning of the nineteenth century our only knowledge of the history of the ancient Orient was derived from the Bible, and from the narratives of Greek historians who lived centuries after the events that they recorded. In the Bible the notices of peoples outside of Israel were too meager to give more than a hint as to their characteristics and their history. In Herodotus and other classical writers the tradition in regard to Egypt, Babylon, and even Persia was so mixed with myth and legend that it was impossible to determine the facts which lay at its basis. Back of 500 B. C. little was known about the ancient history of the world, and what was supposed to be known has in the light of modern discovery turned out to be in the main erroneous. The great difficulty was the lack of contemporaneous records. The monuments of Babylonia and of Assyria were unknown, and the monuments of Egypt could not be read.

The year 1802 is forever memorable in the history of archæology as the one in which Akerblad first deciphered the proper names in the Rosetta Stone, and thus gave the key for the reading of the Egyptian hieroglyphics, and also as the one in which Grotefend succeeded in reading two old Persian inscriptions, and thus laid the foundation for the interpretation of the Sumerian, Babylonian, Elamitic, Assyrian, and Vanic cuneiform documents. Half of the century had passed before either the Egyptian or the cuneiform records could be read with any degree of accuracy, and by the time that this task was completed a wealth of epigraphic material had come in that surpassed the wildest hopes of explorers. In 1811 Rich secured a number of tablets from Babylon, and in 1820 a number from Nineveh.

Both collections were deposited in the British Museum, and did much to forward the study of Assyriology. In 1842 Botta, the French consul at Mosul, discovered the magnificent Assyrian remains at Khorsabad, which are now among the chief treasures of the Louvre. Between the years 1845 and 1849 Layard excavated the ruins of Nineveh and the adjacent cities, and found remains even more remarkable than those discovered by Botta.

In 1854 Rassam unearthed the library of King Ashurbanapal, the Sardanapalus of Greek historians. It contained thousands of clay tablets inscribed with records of every possible description. There were histories, letters, poems, mythological and religious texts, lists of ideograms with their interpretation in Assyrian and in Sumerian, lists of kings with the lengths of their reigns — everything, in fact, that could throw light on the history, the customs, and the religion of the people of Assyria and Babylonia. So great a lover of literature was King Ashurbanapal that he had copies made of the ancient temple records of the cities of South Babylonia, and among these were found the famous Creation and Deluge Tablets, which show such a remarkable similarity to the narratives of the Book of Genesis. So vast was the material that the mere catalogue of it fills five quarto printed volumes. In spite of the labors of Assyriologists for the past fifty years only a fraction of this library has yet been translated, and in it "finds" of great historical importance are being made every little while.

In 1877 De Sarzec began the excavation of the mound of Telloh in South Babylonia, and in it he discovered the rich remains of a civilization that flourished from about 4000 to 2000 B. C. In 1894 he discovered a library of thirty thousand tablets, which, so far as they have been published, have thrown a flood of light upon the history of that remote period. In 1889 the expedition of the University of Pennsylvania began exploration at Nippur, the religious capital of ancient Babylonia. Two thousand tablets and fragments of all periods were found in the first campaign under the direction of Peters, and in the second campaign, eight thousand tablets. In the third expedition, under the leadership of Haynes, twenty-one thousand inscriptions were

recovered, and in the fourth expedition, under the management of Hilprecht, the library of the temple of Bel, containing sixteen thousand tablets, was discovered. All of these tablets date from a time prior to 2280 B.C. when Kudur-Nankhundi, King of Elam, destroyed Nippur. It will be many years before these records can be translated, and their full historical importance can be realized.

Contemporaneously with these marvelous discoveries in Babylonia and Assyria great discoveries have been made in Egypt. In 1881 the hiding-place was found of some forty royal mummies belonging to the period from the XVIIth to the XXIst dynasties. Among these were Aahmes, the expeller of the Hyksos, and the founder of the famous XVIIIth dynasty; Thothmes III., the conqueror of Western Asia; and Rameses II., the Pharaoh under whom the oppression of the children of Israel in Egypt began. In 1888 the archives of Amenophis IV. were unearthed at Tell el Amarna, and over three hundred letters in Babylonian cuneiform were discovered that were written to the Pharaoh about 1400 B.C. by kings of Babylonia, Assyria, and Mitanni, and by princes of many cities of Syria and Palestine.

In Syria and Palestine the archæological discoveries have not been so wonderful as in Babylonia and Egypt. Many Hittite inscriptions have been gathered, and progress has been made towards their decipherment. Phœnicia and Syria have yielded a store of Semitic inscriptions that throw much light upon the early religion of the Hebrews. In Moab the long inscription of Mesha, the contemporary of Ahab, King of Israel, has been found, and in Palestine itself a few old Hebrew inscriptions and one cuneiform tablet similar to the Amarna letters suggest what treasures await the explorer of the future. Mention should also be made of the tablets recently discovered in Cappadocia, part of which are written in Assyrian, and part in an unknown language, presumably Hittite; also of the series of discoveries begun by Schliemann at Troy and Mycenæ, which have disclosed the existence of a so-called Mycenæan civilization prior to the historic civilization of Greece. Two types of Cretan writing have been

discovered by Evans, whose decipherment remains to be accomplished in the future.

The results of the long series of discoveries with which the nineteenth century has been filled are as follows: We possess a chronology of the history of the ancient Orient, which is exact to within a few years, as far back as the beginning of the first dynasty of Babylon 2340 B. C. Before this we have a fairly complete history of Babylonia and of Egypt with the approximate dates as far back as 4000 B. C. Sufficient material is now extant to write the history of Babylonia, Assyria, and Egypt from native sources. We are no longer dependent upon the stories of the credulous Herodotus, but can prove the falsity of much of his narrative by the witness of original documents. The ancient empires live again before our eyes. Their history, their customs, and their religions are as well known to us as are those of the peoples of modern Europe. Kingdoms such as those of Lagash, Ur, Agade, Mitanni, the Hittites, whose existence was formerly unknown, are now as familiar to us as are the kingdoms of mediæval Europe. Khammurabi (Amraphel), the contemporary of Abram, is better known than many of the personages of classical history, for we have not only his historical inscriptions, but also a long series of his letters, including one love-letter, and a host of public and private documents of his period. Of the state of Palestine two hundred years before the Hebrews entered it we have a more exact conception than we have of it at any period of Old Testament history.

Through these discoveries the Old Testament has become a new book. The history of Israel no longer stands alone, but is seen as an integral part of the history of the world. Israel's migration is recognized as a part of a greater migration of the Aramæan peoples, whose main stages we are able to trace. We see the course of events that made the exodus and the conquest of Canaan possible. We know the civilization of Canaan, and can see in what respects it moulded the thought of the Hebrew immigrants. We see how it was possible in the interval between the decline of Babylonia and Egypt and the rise of Assyria for the Hebrew monarchy to be founded, and we can trace every

step of its decline before the advancing power of Assyria. The prophets are no longer utterers of glorious generalities. We can date their oracles often in the exact year, and tell precisely what political situation in the Orient they had in view. Their words have thus become for us the living message of real men.

All this and far more have been the results of the archæological discoveries of the past century. Has there been greater achievement in any other department of research?

LEWIS B. PATON.

Hartford, Conn.

THE CHURCHES' ADJUSTMENT TO CHANGED CONDITIONS OF RELIGIOUS THOUGHT.

The world is an ever-shifting stage. The star players are also managers who force the movement. At times the changes hasten and intensify. Now it has been a Cyrus or a horde of Goths from the wilderness, who disturbed a duller hour of proud security; now a broken sepulchre, and a band of reputed fanatics turning the world upside down; now a new hemisphere settled with the choice siftings of a continent; now a new science, or continental impulses toward brotherhood. The present is one of these great hours of swift advance. Pioneers never were so tired of the settlements, so restless and eager, so far afield and successful. Leaders are resourceful and imperative. The multitudes surge and pray and toil onward dissatisfied, expectant, and determined. By whole nations "we sweep into the younger day."

The realm of religious thinking cannot escape the tumult. Religious leaders are as alert and urgent as any; they are taking new ground as rapidly and confidently. They are making rare promises, jostling old forms, daring old faiths to try new light. Believers are in various stages of delight or distress or indifference. Critics are bold and loud. All veils are rent. Doubt and inquiry range the open temple. Nothing so sacred but that it must justify itself under daily challenge.

1. In such a situation there should be an intellectual adjustment by the churches. The pressure upon us is at two main points.

In the first place, immense activity under the new scientific method has thrown together a staggering bulk of material for knowledge; and this has embarrassed our thinking, which must always aim to be comprehensive. The two hemispheres of matter and spirit have disclosed vast new tracts which have caused sweeping revisions of our maps. The spiritual realm is being explored

no less fruitfully than the material. Men are voyaging in all spiritual directions, and returning with full cargoes reputed precious. They are working over all the old ground with new processes and reagents, and are claiming superior values for the products. As a result, our religious forces labor, and are heavy laden. Many fear the new thought; many are offended at it; many scoff at it; many pursue tearfully and faithfully time-honored religious methods toward the standard ends; many feel that the foundations are destroyed, and all footing is shifting sands. All these pray and wait with what patience they have to be rid of the hindrances.

All the new methods and products must be tested. The new issues, and the old ones in new guise, must be fought through in the arena of trained thought. The current intellectual conditions are inevitable to progress. All that is of truth in them will abide, and cannot be overthrown. All else will pass away. But we should help to establish the one, and to fling away the other. It is idle to try to hush the clamor and hide the storm and pursue old ways as though the sky had stayed serene. All the world is out in the storm. The men we seek for Christ are probably taking its fury for excitement and stimulus. They are looking for fair weather ahead, not behind. What they ask of the Church is help to fare through. But all helpers must be facing westward too, with courage and confidence.

It is a day for emphasizing inclusion and agreement. Christianity is the ultimate religion. It is God's way of salvation with all sinners. It has room for all truth and correction for all error. It invites the outermost and undermost. It credits, for it causes, the first turn of the foot homeward. It has no condemnation for an atom of truth in a hoary religion or a verdant *ism*. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." It is a time for our church hosts to make a large advance under this banner. Religious thinking must come — is coming — to terms of partnership with scientific thinking. Each may discount exclusive pretensions and critical pre-judgments in the other. But they have one God and Father of all; one is their Master, even Christ, and they two are brethren. The Spirit in the soul of man and the Spirit in bush and brute

is the one Spirit. Science, starting from the lowliest confines of nature, must rise reverently upon lines which do but spring off upon their most majestic sweeps when they reach "the everlasting reality of religion." And religion, dropping down with radiant face out of the uppermost glory, must follow those majestic curves of divine life converging there where "the heavens declare the glory of God, and the firmament sheweth his handiwork." Let religion hold science to hear her word, "All things were made by him, and without him was not anything made that hath been made." But let religion tarry while science relates truly *how* all things were made by him. Let both together complete the sphere of knowledge.

In morals and religion, too, inclusive thinking is needed. The orderly churchman in any evangelical denomination feels that independence has run wild and gone to seed. It is a poor specimen of man who cannot have a way of his own. Many act as if it were a sign of weakness to stay in the tried paths and agree with those who have not disagreed. The Cave of Adullam is becoming a fashionable resort. It is hard to be patient with much of this vagary and whim and morbidness and aloofness. But have not the churches a duty just here? We should be docile toward every quarter. Real increases of knowledge have come in disorderly ways. It is asserted on all sides that in the present-day wanderings beyond the church the immanent God is being freshly realized, and his power deeply received. Whatsoever of truth and power comes mixed with error can be gratefully accepted, and the error courteously dismissed. If any have taken, as claimed, substantial good through Christian Science or some other good thing, our way should be, not to insist that they must do without that good, but to provide it in the true Gospel of Christ free from its vicious philosophy, its moral dangers, and its religious defections. We must think the truth clear of its complications. We must claim every item of it for our Lord, incorporate it in our understanding and practice, circulate it for general enlightenment, and rejoice in all that is doing anywhere and anyhow toward fuller life. The following large and loyal words are from a Christian educator: "I shall feel at liberty to recognize among the Christian forces much that does not bear a distinctive label

marked with an ecclesiastical device. We are, perhaps, too accustomed to draw the line of exclusion, to emphasize unduly the saying, 'He that is not with Me is against Me,' forgetting that there is equally good authority in Scripture for the saying, 'He that is not against us is for us.' We should, in fact, find more Christianity if we expected it more, and did not wait for it to utter some conventional password to assure us of its presence." The writer then quotes an extreme scientific man, morally alert, but religiously reticent, who said of a certain matter, "I am confident it will succeed, for it is right. In many things I am agnostic; but I am sure that what is right will come out well in the end;" and the writer adds, "Now it seems to me that this sort of thing belongs to us, no matter where it is found. If Christianity did not take into itself, in some true sense, all of the powers that make for righteousness, then we should have to regard it as something less than a universal religion, and expect the time when it should give way to something greater than itself."

This hospitable attitude is the true one for religious thought. Let us dismiss our fears. Let us hear all the voices saying whatever any has to say. Let the intellectual leaders within and without the church display all the new wares. Let them do their right thinking, and commit all their errors in open day. Our distress and our damage will both alike begin to vanish the moment we begin to fear nothing and shun nothing.

In this increased and inclusive thinking a second aim must be to be definite and secure. A main disturbance to-day is due to the apparent loss of the old standards. The godless certainly feel released from authority, the dependent suffer the lack of it. Theological thinking shows divergences, antagonisms, and wandering currents. And the rest of religious thinking has still less of direction and definiteness. Along with our efforts at comprehension must go constructive efforts toward reality, precision, and assurance. We have on hand too large a stock of guesses and fears, of may-be's and hope-so's and don't-know's. We need to exchange largely for probabilities and uncertainties, such working probabilities as constrain the scientist to believe and obey in his department, since they amount to practical certainties. And these we need to erect into inspiring assurances by solid reason-

ing, and the solemn experiments of real faith. We must be ever learning and always coming to the knowledge of the truth.

It is useless to insist on detailed agreements. For creeds we want certain great central planks, such as have supported splendid alliances during the centuries. God the Father, Christ the Saviour, the Spirit the Advocate, love the supreme law and motive, holiness the victory of faith, immortality the blessed destiny; these form the very heart of Christianity, "the central verities of the universe." They are to be held as truths of ardent and loyal love, but likewise of clear and rational thought. The principal surface plank is ever "Christ in you, made unto us wisdom from God, and righteousness and sanctification and redemption," this plank resting deep at last upon the divine Fatherhood. If we get this straight and strong, the rest of our thinking will fall into place. Hear Browning:

"I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

Speaking generally of our churches, the sorest loss is that of the infallible Bible. Here has dwelt, nay, this has been our rest, our authority, our court of final and decisive appeal. With this volume understood to be discredited, we feel afloat on the uncharted waste without compass or direction. That we are not thus wandering and guideless it is a principal business of our churches to reassure themselves. We must rethink our Bible in new forms of thought, recover it to our confident and joyous hearts, and make it vital and masterful to the modern world. That book is not infallible, but its divine revelation is authoritative. Dr. Fairbairn, our leading theologian in England, put it as follows: "On the one side stands the rationalist, who says, 'Criticism has disproved the traditional view of the Scriptures, therefore, they have ceased to be an authority in religion.' On the other stands the conservative theologian, who says, 'The traditional view must be maintained, or the authority will go.' To both the answer is, 'Authority belongs to the Bible, not as a book, but as a revelation; and it is a revelation, not because it has been canonized, but because it contains the history of the Re-

deemer and our redemption. . . . The Word of God is a large term; it does not denote a closed book, but a living spirit, — not something that is dead, a letter that can be printed in black on white, a book which compositors have set up and binders have bound and educated people can read. It is living; it has no being without the Spirit of God; were that Spirit to be withdrawn, the Scriptures would cease to exist; where they were, a literature would remain, but not the Word of the living God. The continuance of the Spirit, then, is necessary to the being of the Word, and His continuance is the source and secret of its authority. Unless, then, the Spirit that gave the Word inspire the spirits that hear and receive it, it can be no inspired Word."

To interpret this truth to the fearful and confused church and to the lawless and heedless world is second to no duty of religious thought to-day. The book, in the old view of it, has largely ceased to be to the militant church and the defiant world, "the sword of the Spirit." But the revealed Word of God is still "living and active, and sharper than any sword," when the hand has learned anew the hilt and the temper and play of the blade. We must bend over this problem, and work it through in the daylight. Dr. Fairbairn is again apt, when he says that *any* attempt to restate definite theological beliefs in more living and relevant terms is more dutiful than to "simply leave the old theology and the new criticism standing side by side unrelated and unreconciled."

2. The intellectual adjustment is a matter of time and pains. Nor can it alone suffice. Meanwhile and besides there are other adjustments having practical relation to the conditions of religious thought. A second is a social adjustment. Any full discussion of this point in itself lies beyond our present range. This paper treats simply its relation to religious thinking. The latter, being as described above, lays its own stress upon the churches' social service. In a disturbed intellectual situation it becomes more, not less, imperative to be faithful to all moral and practical interests.

The better religious thinking must be more social thinking. Our Christian doctrines need to be translated into accord with present social forms, a work already progressing in pulpit and

press. The restatements must not be made by doctrinaires, "closet naturalists," in Professor James' phrase. Our creeds, as, indeed, all our exchange of thought, should contain applied Christianity, not pure speculation. In the field we get our best visions; later in the study we may define their terms and represent their skyward curves in paper miniature.

Nor is the need merely that we get improved statements of truth, crystallized forms to be made into books, set upon our shelves, and referred to as fixed authorities; a few scholars might do that for us, and have done it often enough. Truth must live in our active minds, or it is nothing to us. The need is that we all, the men and women of our churches, begin to think afresh and aright. Therefore, we all must carry our religious life abroad into the social world. The increased thinking must not encroach upon loving activity; the two must move together with equal step.

A main point in the relation of action to thought concerns the Church's leadership. That, being somewhat in question in the sphere of thought, must be vindicated all the more in action. At present the Church's credit limps, and her total value is near to falling below par. One may hear or read at any time denunciations of the Church's weakness, and discriminations between the Church and Christianity. The organized visible Church is not an end in herself, sacred and secure from all irreverent hands. She is but a means for completing the Kingdom of Heaven on earth. That object she must be promoting, or men will have done with her. Just now her chief duty lies in the realm of practical brotherhood. In this point principally she is on trial in the popular court, with the verdict in apparent danger of going against her. The demand that she carry the Gospel without stint and with all sacrifice into the sad and wrong conditions of human life is being pressed far more sharply than the demand that she think and preach the Gospel correctly. Let the thinking and the talking be poorer, if necessary, in order that the brotherly love may be more fruitful. More than ever, they only whose practice of the Gospel is felt can get their religious thinking attended to.

Accordingly there are occasions, if not epochs, for sacrificing the intellectual to the practical, because in that hour practical

brotherhood means more to the Kingdom than doctrinal precision and agreement. The latter purchased at cost of fraternity is misjudged and turned against us. If Christian character and love are the greatest things in the world, they form a truer and deeper basis of action than does correct thinking. This is a statement of a principle; every concrete application of it requires its own discussion.

This may be denounced as the principle of expediency, and as "temporizing on main issues." But the word *temporize* is reputable, and the thing it means is on its better side indispensable. Expediency and reasonableness are recognized working factors in the Kingdom of God. Though they must not be allowed to act always and everywhere, they may at many times and places. They have no business with the inner reality of personal and social morals; they have much to do with the ways in which those morals shall express themselves. In religious, no less than in industrial and political enterprises wisdom and prudence must guide, and expediency must often determine the hour of action or decide between almost equal policies. We have the best authority for this. There was temporizing on main issues when, not until "the fulness of time came, God sent forth His Son." That Son temporized on main issues, when he answered a straight challenge thus: "Go ye up unto this feast; I go not up yet unto this feast; because my time is not yet fulfilled. . . . But when His brethren were gone up unto the feast, then went He also up, not publicly, but as it were in secret." With such backing, multiplied a thousand fold in Christian history, temporizing, even on main issues, studying times and seasons, holds an honorable repute, and is divinely ordered to be employed. Like all good things, it has its dangers. The men who use it must be manly and spiritual, and fearless enough to remember that there is a "time to kill as well as (and) a time to heal; a time to break down, and a time to build up; a time to cast away stones, and a time to gather stones together; a time to keep silence, and a time to speak; a time for war as well as (and) a time for peace."

These, then, are days when love and labor take precedence of thought, when expediency may qualify or determine a religious action as properly as a moral action, and may affect a doctrinal

or spiritual policy as properly as a policy in the temperance issue, when the Church's output and outgo in saving work are a chief factor toward correct and influential thinking.

3. A third adjustment is a spiritual one. The intellectual confusion is a summons to spiritual cultivation. The spiritual is needed to balance the intellectual increase, to check its excesses and to correct its errors. When the intellectual is less fruitful, the spiritual must be more so.

Enhancement of the spiritual life will withdraw some energy from our thinking, a healthy precaution against intellectual apoplexy. It is highly spiritual men, too, who should cast truth into definite statements for us; they see it truer, and dress it warmer. Nor is it regrettable that they are slower to speak and to define; it is worse to fall into the hands of fluent brains and glib tongues. Cock-sure logic and all-inclusive precision are apt to lie low. The impressionist dab lacks even the charms of definite lines; but the impressionist masterpiece ravishes your soul away into unfathomed depths of power. Blessed are the definition-makers; thrice blessed when, driving a stake at the real centre, they grant you room and movement, and concede the cumulative values of your successive angles of vision.

Disagreement and controversy also lie low. It is no difficult thing to rise in refined spirituality high enough to drop them both, as you leave rattlesnake and poison-oak behind in the higher Sierras. At certain altitudes your soul swells heavenward with the grandeur and unity of the universe, and you forget the boundaries of private back-yards and mud-puddles, you do not quarrel over the ups and downs of your father's farm.

It is objected that modern thought disturbs and destroys spirituality. It need not. It may be true here as elsewhere that he who fears and hesitates is lost. But the man of trust and courage, who believes all truth to be his, and goes to take it, passes no such despondent criticism. It is often remarked that many of the advanced scholars who are charged with troubling our Israel are devout, reverent, spiritual souls. And those who learn of them are saying by the multitude, "The opening of Thy words giveth light." In spite of and by means of its advanced study

this age is abundantly and deeply religious. Much evidence of this is at hand for pastors to bring to their people to hearten them withal. Who seeks evidence of gloom and storm will find that too. But it is difficult to see how one can read in the signs of the times aught else than this, "Howbeit, the firm foundation of God standeth, having this seal. The Lord knoweth them that are His."

Spiritual living can be kept independent of intellectual temperatures. It is not too much to expect that pastors should hold whole churches, and whole regions of churches, so aware of God's real presence, and so responsive to His Spirit that faith would ever be serene. Communion should be first, not scholarship and reasoning. "But alas," is the cry; "they are spoiling your Bible and cutting your fellowship with God!" No, they cannot spoil my Bible and cut my fellowship. "The written word is a medium through which the living God and the living soul feel after and find each other." That blessed fact does not make the old phrase, "infallible Book," necessarily true, and the new phrase, "authoritative revelation," false. "I will hear what God the Lord will speak" through those who lead me into larger knowledge. "In the multitude of counsellors there is safety." But my personal association with my Father is too deep-laid to be moved, too many-fathomed to be ruffled. While they perplex my mind with new knowledge waiting to be reduced to order, I will enrich my heavenward communion, that in its light and strength I may aid the intellectual endeavor.

Thus do the churches need to adjust to prevalent conditions in religious thinking. They should heal their fears and invigorate their faith by dwelling deeper with their Lord. They should manifold their efforts to carry Christ and His salvation into all human relations and so to transform the world into the Kingdom of Heaven. And ranging joyously in that skyward fellowship and that saving service, they should study and think, hastening every way, their Lord's dominion over all that looks strange and hostile, "till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ, an elect race, a people for God's own possession, the Kingdom of our Lord and of His Christ."

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HAVE WE ANY FURTHER USE FOR THE PURITAN ? *

Have we any further use for the Puritan? There are some things which belonged to the Puritan which by general consent we can dispense with. We do not want his Bay Psalm Book, unless we can pick it up at a bargain, to sell, at a large advance, to the collector. We do not want his unheated meeting-house, nor his long sermons, nor his way of observing Sunday. We do not want his severe countenance, nor his severe doctrines. But when we have mentioned all that we do not want, there is left much the largest part of the man himself, the man with whom, after this long succession of Forefathers' Days, we have become pretty well acquainted. Do we still want *him*? Let us see. Who was he?

We first hear his name in London in 1564, given — as many another such name was given — in derision, but ennobled by those who wore it. It stood for pureness of religious worship and of private life. This date indicates, not that the man who bore it first existed then, but that he was then forcing himself on the attention and awakening the conscience of his fellow men, which uncomfortable awakening was shown in the increased vigor of their efforts to suppress him.

There were two things that made the Puritan the man he was. First of all was his profound belief in God. And he believed that the will of God was identical with the highest wisdom — the ultimate truth. He had no doubt that man's best attainment was to come into the knowledge of this divine purpose. He sometimes included more in what he thought was the will of God than was possible for finite man to know, but all truth for him lay in this direction, and man's inventions were as nothing, and man's purposings were vain in comparison with this supreme truth and irresistible decree.

The second distinguishing trait of the Puritan was his clear

* An address in substance as given before the Connecticut Congregational Club, Hartford, December 18, 1900.

conviction that there was no worthy purpose in life but to do the will of God as he came to know it, regardless of every personal interest. Nothing else accounts for him in England and in America. The world's honors and its prizes, wealth or comfort or his place of abode, all were of secondary importance. It made him sometimes a very difficult man to deal with. Those who lived for personal ends often could not explain or account for him. John Morley would have written a far more satisfactory life of Cromwell if he could have had more sympathy with the ruling motive of Cromwell's character. The military genius and statesmanship of Cromwell, who was the soul and strong right arm of Puritanism, never would have made him the man he was, or wrought the results he reached, if he had not been, as Taine says, "a man struck by the idea of duty." What he accomplished in the government of England was as nothing to what he wrought in the mind of the Englishman. The government he established might fall, and the Stuarts, with all they stood for in the nation and in society, might come back for a time, but the people of England could never, and did never, sink back into the pit whence the great Puritan had digged them. The Stuarts were sloughed off like dead flesh from a living body, and from Hume the Tory is forced the admission that, "It is to the Puritan alone that England owes the whole freedom of her Constitution."

Nothing explains the men and women who landed on the shores of New England two hundred and eighty years ago but this same spirit. They were "struck by the idea of duty." They were living, and if need be were dying, for the greater glory of God, which they never failed to believe to be ultimately identical with the highest welfare of man. They could endure being hunted out of England; they could face that terrible voyage across the wintry Atlantic, hardly less in its discomforts and perils than the middle passage of the slavers; they could meet that awful first winter, when half their number were laid under the soil upon which they planted their corn, that the Indians might not count their losses; they could meet it all with no lessening of their purpose. "It is not with us as with men whom small things can discourage," was their nearest approach to complaint

in Holland. It was still their brave thought as husband or wife or child was laid under the frozen sod of the Plymouth shore.

To know the will of God and to do it, was the dominant note in the Puritan character. Before their dwelling houses were all ready for use, they built their meeting house. In it they prayed and preached on Sunday and voted on Monday, and one was as much for the glory of God as the other, equally duty, equally sacred. They believed with Paul, that the powers that be are ordained of God, and that they were coming as near to the thought of God in human government as men could come when they chose their public officers, and then defined their authority by the laws which they themselves established. Again with Paul they believed that "there is no power but of God." Laws were not to be made, they were to be ascertained, and the rights of men were not devised and created, they were recognized and declared. This was far too serious and sacred a matter to be left to any man. Only by the combined judgment of all the men was the truth likely to be recognized and declared, and the town meeting was the Delphic oracle, where, in the voice of the majority, the nearest approach could be had to the mind of God. In realizing the divine purpose which they did not doubt was for the ultimate betterment of men, and the establishment of the kingdom of heaven on earth, they wrought for the glory of God. The Catechism perfectly expressed their mind: "The chief end of man is to glorify God and enjoy Him forever." No man could come between them and their duty. For king or bishop ruling and determining questions by some assumed divine right they had no use. Freedom of individual thought and action were necessary if they were to catch and express the thought of the All-wise, which they conceived of as a progressive revelation. No man had perceived it all. No time had received it all. The famous words of Pastor Robinson, not always remembered or regarded by the successors of the Pilgrim band, contained the seminal principle of truth that has never perished, though it has sometimes borne strange fruit: "If God should reveal any thing to you by any other instrument of His, be as ready to receive it as ye were to receive any truth in my ministry; but

I am confident that the Lord hath more light and truth yet to break out of His holy word. The Lutheran, for example, cannot be drawn to go beyond what Luther saw, and whatever part of God's will hath further imparted and revealed to Calvin they will die rather than embrace; and so the Calvinists stick where He left *them*. This is a misery much to be lamented, for though they were precious shining lights in their times, God hath not revealed His whole will to them." There is little need to urge the successors of the Puritans to use all the liberty to which they are entitled. Urging is needed to reverent attention to the word of God, the eternal truth which is yet being perceived and revealed. It is that profound belief in the continued possibility of the divine guidance, and the conviction that we are safe only as we meet the new exigencies of life in the strength and wisdom which God is ready to supply, that is the distinguishing trait of the Puritan — which makes him the teacher and example for this and for every generation. It is cause for deep and enduring gratitude that this belief has never perished, and that in our critical periods it has proved our salvation. From the wintry day when the bewildered Mayflower was turned back from her intended haven by the shoals of Cape Cod to seek its sheltering harbor, our ancestors trod an unblazed path. The famous compact signed in her cabin was an appeal to the unwritten law of human liberty. The principle that the people had the original right to choose their governor, and to declare just and equal laws which he and all others were bound to obey, is the simple truth for which they contended in their church life, and which was equally applicable in their civil life. It was just this principle that Pastor Hooker incorporated first of all men in a written constitution by which a state was governed and which guided in the formation of the Constitution of the United States. It was this same belief in an inflexible and inviolable law that needed to be recognized and declared which led George Washington, as presiding officer of the Convention to form a government for the United Colonies, to say, when all compromises and devices were failing, and when contention for conflicting rights and privileges was likely to defeat the hope of union: "We cannot hope to please all. Let

us erect a standard to which the wise and honest can repair, and leave the event with God." The conscience of the convention was awakened, and ceasing to balance and adjust expediciencies they tried only to do right, and the result was the wisest act of statesmanship that human history has known. It was this conviction, that had lived on despite all compromises and concessions, which was in the mind of Seward when he declared the "higher law," which was, he insisted, superior to all statutes of Congress, and decreed the death of human slavery.

And the Puritan has had no truer representative than that plain man of simple speech and honest heart — Abraham Lincoln, descendant of the Lincolns of Plymouth County, who was called as truly as David to save the nation from the hand of the destroyer. He ended that great speech in New York, which disclosed for the first time to the whole nation his eminent fitness for the high station to which he was afterwards chosen, with a sentence which perfectly expresses the man: "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." And again in his second inaugural the spirit of John Robinson, and of Carver and Bradford, of Winslow and Winthrop, spoke with undiminished clearness, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in."

It is evident, I am sure, that the Puritan is still here. It is equally evident that the need for him was never greater. God save us from man-made laws, which only increase darkness and confusion. May God send us the men who can perceive the inevitable and irresistible laws which create and control the new conditions amid which we find ourselves.

An eminent statesman of New York City, whose name reveals his native land to be that green isle whose people, unable to govern themselves, kindly undertake the task of our municipal governments, has recently said, when speaking of the kind of man who should be their next mayor, "He should not be a Puritan in heart or spirit." He is more accurate than many of his class, who have been said to be so truthless that you cannot believe even

the opposite of what they say. He has carefully stated the exact reverse of the truth. The Puritan in heart and spirit is precisely the man for whom the Mayor's chair in New York City is positively yearning. The government of our cities is the next question to come before our people. In twenty years the majority of our population will be in the cities, and the vote of the city will determine the nation. It is a significant fact that the call that has roused New York to its duty comes from a representative of the Church of Christ, a true successor of the Apostles and of the Prophets as well, and of the men who risked all that righteousness might prevail. "Let the Lord arise, let his enemies be scattered," is a cry that can still call men to battle, as when Cromwell led the invincible psalm-singing Ironsides at Marston Moor and Naseby.

"The definition of the word 'civic,' " says Bishop Potter, "marks the essential difference between barbarism and civilization. We have passed that point where we can overlook the fact that other members of the house, the shop, the street, or the community in which we live have rights which we are bound to consider. We must be concerned about what goes on among the men and women in the next house or street or city. The thing that New York needs to be most afraid of is not the powers of evil, but the powers of indifference. Despair over the situation is infidelity. It is surrender and abjuration of faith in God, because God is, sooner or later, to triumph in this world and His righteousness is to be supreme in it." It is this spirit alone that can save the city and save the nation. There are but two classes of men to be considered, the class whose aim is their personal comfort and gain, and the class, in which were the founders of this nation, whose aim is to make righteousness prevail in the characters and the institutions of men. The powers of evil in this world which "God so loved," are weaker than the powers of righteousness, and none know it better than those same evil powers. "The devils also believe and tremble," but the powers of righteousness must be awake and active. "It is true," says Dr. Parkhurst, "that the wicked flee when no man pursueth, but he makes better time when the righteous are after him."

It is ground for ceaseless gratitude that these better forces have not ceased among us. "The sword of the Lord and of Gideon" has not rusted in its scabbard. It has driven from this hemisphere the hopeless and cruel medievalism that barred the progress of civilization. The spirit that lived in Cromwell and Standish and Washington and Lincoln, that can draw that sword if needed, faces the savagery that resists the light of the new century in China, and there it demands that justice, and only justice, shall be done, and leads in the world's diplomacy, not by its show of strength, but because it is able first to speak the word that compels response of the dormant conscience of the nations. It continues its sad and costly struggle in the Philippines, not as some say, who know not what manner of spirit they are of, that we may extend our trade, for the extension of our trade is sure and irresistible whatever flag flies; not that we may have a position of advantage in coming struggles for supremacy, but because, in the unintended and unavoidable progress of events, we are given responsibilities and duties which we cannot, and will not, shirk. The trade is here, the prosperities beyond our utmost imaginings, which are the result of moral conditions, are upon us, and will remain with the permanence, and increase with the growth of our moral fitness, not merely with the increase of our territory. The question is, shall we use our trade and our prosperities and our moral forces for the glory of God, that is, for the betterment of man? Let us be devoutly and humbly grateful to-night that every voice that speaks for the nation proclaims that we shall. In China, in the Philippines, in Cuba, we are seeking only the larger and better life of the people, for whom we are, in varying degrees, made responsible. The nation is treading a path that is not plain nor easy, and we citizens are exercising our right of individual judgment, and faithfully keeping our rulers reminded of their liability to err. Mistakes must occur, but our best men to-day are what the best of the Puritans would be if they were here; and the best of the Puritans would be if they were here what our best men are to-day. This is our hope and our joy. They builded so well, and the fruitage of the seed they planted is so good, that we may well continue on in the path in which they set our feet.

We face problems to-day which they did not know. Social questions introduced by our new and unique growth, theological perplexities created by our new knowledges, the new responsibilities of new situations, demand of us the best exercise of trained and unselfish minds.

“ New occasions teach new duties,
Time makes ancient good uncouth.”

There are two kinds of persons who are able to point out the insufficiency of “ ancient good ” — those who gladly rush in where angels fear to tread, and those who with a courage born of faith part with their friends if need be in order to meet the enemy. The alert and duty-seeking man often finds himself between two fires. To deal with the selfish indifference of the citizen, with the apathy of the Christian, which seeks to cover itself under manufactured doubts, to deal with the real changes brought about by man’s better knowledge of God’s methods in nature and in history — this is no simple thing, and one might be willing to choose in exchange the savages and the climate and the unbroken wilderness with which the fathers contended — but he cannot choose. We are here and now, and these are the foes to face and the duties to do.

“ To suffer no injustice,” says an eminent jurist, “ to suffer no injustice is a more important principle than to do none, because the certainty of meeting a firm and resolute resistance is far more powerful to prevent the commission of injustice, than a simple prohibition, which has in effect no greater force than a precept.” So thought Hampden and Pym when they resisted unjust taxes. So thought the tea-destroyers of Boston Harbor, and so thought Sam Adams and Otis and Patrick Henry and the heroes of Concord and Bunker Hill, and of Yorktown and of Santiago as well. We cannot be true to God and our time, and quietly sit at our ease when wrongs are to be righted. We are our brother’s keeper. If “ ancient good ” has become “ uncouth ” and unfitted, let not its ancientness deter us from displacing it for that which is better. Some of our brethren are wrestling with the problem of the Westminster Confession, and they shrink from the turmoil which comes with the effort to gather out of its ancient phrases molded in the heat of struggles long ended, the

truths that are eternal, and to state them in the language of to-day. We must deal with social and civic and national problems, with confessions and theories of government and even with interpretations of our most sacred political and religious constitutions in face of new foes, but with the unchanged spirit of the Puritan — seeking only to know the will of God and to do it — never letting the good become the enemy of the better. In the words of the noblest Puritan of them all — “Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.”

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PAUL'S CONCEPTION OF CHRIST AS SAVIOUR.

A favorite phrase of the day which summons us "back to Christ" contains a suggestive half truth. "Back to Christ" surely with the devout of all time, and then on to his greatest interpreters, for a personage so wonderful as Christ can be understood only in the light of the teachings of his profoundest disciples. Paul died about seventy years after Christ was born, and looked at the work of Christ as a contemporary, uninfluenced by the mystic haze which centuries of veneration have since gathered about it, yet he regarded it as a stupendous fact which must be correlated with other facts of history and personal experience. No one else was so well fitted as he for the task of interpreting Christ's achievement. We can scarcely imagine Peter or John discussing in detail the results of the sacrifice of one whom they loved as a personal friend, whose sufferings they had witnessed, yet some one must be found who lived near the time of Christ, who had personal acquaintance with him; a man qualified by natural endowment, by grasp upon the great principles of religion, and insight into the heart of God and men, to interpret the meaning of the cross. It is doubtless true, as Mozley reminds us, that if no interpreter like Paul had arisen "the tendency would have been to convert the cross into an external commemorative spectacle, an exhibition which would have vanished as it receded into the past." It was Paul's task "to establish in the individual Christian that connection with, and relation to, Christ, as Saviour, which the great act of Christ's sacrifice requires." The place this held in Paul's mind appears from the frequency of his references to it and the urgency with which he presses its importance. In the first group of letters he refers to it, but another phase of Christ's work there absorbs his attention. In the second group, the great letters to Galatians, Romans, and Corinthians, he settles down to his task of portraying it with all the zeal and power of which he was capable. It is the under-

current which sweeps through the letters of the captivity. In the last group it is more prominent than in the first, but it is in the second group that we find it treated most systematically and completely, especially in Romans, where the method is most like a treatise. The way is often stately in its measured march of reasoning, often swift and passionate as the powerful mind grapples with the problem of the ages, and the mighty swing of divine love bears him on into the depths of the truth of Christ as Saviour.

I. The starting point is the *condition* from which there must be deliverance. Here we listen to the minor wail of Paul's letters which sobs through them sometimes with a pathos almost beyond endurance, so burdening his spirit that he would gladly die eternally for his fellows. The early chapters of Romans impress us with the keenness of Paul's conception of humanity as estranged from God. Elsewhere in varied and heartbreaking tones the cry of a lost race rises with its challenge and appeal. Poverty, weakness, disease, cursing, bitterness, murder, destruction, captivity, enmity, hatred, envy, jealousy, slavery, darkness, hardness of heart, condemnation, sorrow, wrath, despair, death — these are the terms which suggest in Dantesque imagery the misery of a sin-burdened world. So bitter and despairful were the groaning and travail that came up into his ears from the world prison-house. So vivid was his sense of it that he seemed chained to a dead body, and he cries, "Who shall deliver me from this body of death?" The principles which lay within all this weary experience, the fatal defect and disease we find in the words "Ungodliness and unrighteousness" (Rom. i. 18). "Unrighteousness" is the more common term, but estrangement from God is the root of sin, willful separation from our Father and life.

II. In our study of the *remedy* we need to distinguish between the *form* of Paul's conception and the *contents* or *spirit*. A scholar and thinker like Paul naturally passed the problem of the ages through the alembic of his philosophy, which was shaped by his studies in Hebrew ceremonial and Roman law. It was evidently a help to him, and doubtless an advantage to his readers,

to look at Christ's redemption in the light of existing institutions. The imagery and illustrations which he uses are interesting to us, and instructive, too, if we are careful to take them as illustrations and suggestions, rather than as literal expressions of truth.

1. At the outset we need to have clearly in mind the dignity and power of the Saviour whom he calls the Lord, the Son of God. We make no progress until we have grasped something of Paul's conception of the grandeur of that transcendent life in which he finds the unifying principle of all events and truths bearing on human history:— a life which passed into the world from the rich and glorious presence of God, according to his eternal purpose, a revelation of his love, a life which sweeps through the ages, bearing with it the fortunes of the race. He who flooded the parched channels of human experience with his grace and love was from the beginning the center of activity through which the world of matter and spirits was formed and upheld. It is of the highest importance that we keep this clearly in mind, else redemption will be thought of as a feat, an isolated event, rather than an expression of that great creative and remedial life which from everlasting has been spending itself, and to everlasting will pour forth its wealth in love and blessing. A reply to the questioning how Christ could do so much as is claimed for his sacrifice, would be found could we see who Christ is. This, too, would go far toward an explanation of the deep mysteriousness of his ministry by suggesting that a nature so transcendent cannot be reduced to terms of human analysis. To Paul Jesus was Saviour, Anointed Son of God, Lord, the Spirit, but perhaps the most significant conception is that which underlies much of the argument of Rom. v and I Cor. xv, as well as some of the sublimest passages in Ephesians and Colossians, namely the conception of Christ as the second and spiritual head of the race, the view of him not only as the divine center of energy in creating and preserving the universe, but also as the personal manifestation of Deity in whom all men find their archetype. This conception of Christ's Lordship and headship of the race has a large place in Paul, especially in relation to the redeemed, but the point urged here is that the relation between Christ and men is *fundamental* and *essential*. There is a solidarity of the race in Adam, and by the principle of

physical and mental heredity we share in what he was and did, so by the principle of faith and love we may share in the headship of the second Adam. Whether Christ would have been unveiled had not sin entered is a matter of speculation, but since sin came, the Son of God, the immanent principle of our life, must needs come in love and healing that the race may be complete. It will not do to turn away from Paul's thought of Christ's Lordship of the race as though it were a mysticism, imaginary and unreliable; its place in his writing is so prominent, its bearings so vital, that while its acceptance need not lessen our veneration of the greatness of Christ, it does exalt our conception of the worth of man, and if we find it hard to receive it the reason may be that our view of man is too low. It will not do to regard Christ as an ideal of humanity, stripped of human qualities, for a careful study of Paul's letters will show us that beneath his conception of the risen, exalted Christ, there lay a thought of the Christ who passed through the lowly walks of men lovingly and with self-denial, yet as the very energy and wisdom of God in human form. Christ was no abstraction to Paul. "Never man loved Christ with so absorbing a passion as Paul," and he could not have so loved him and have placed himself so completely under the sway of his personality without the keenest perception of the risen Lord as both real, near, and transcendent. He invested him with the touch of humanity "which makes the whole world kin." Christ embodies the deep, essential qualities of universal manhood. He is the type, the pattern, the ideal, the head of mankind, who binds together all ages and races about the throne. This view of Paul is original among the New Testament writers, and has only an echo in Hebrews, but, as Dean Church has said, "Each age has caught in those august lineaments what most touched and swayed its heart, and as generations go on and unfold themselves, they still find that character answering to their best thoughts and hopes." This view of Christ as head archetype is a favorite one to-day, and we have the most illuminating view of Christ's work when we consider it in the light of the Incarnation, as taking up our humanity and bearing our sins through the dread experience of death.

2. But the question presses, "What did Christ *do* for us when he gave up his life?" Without pushing too far Paul's imagery it is clear that he believed that Christ did *something* which had some relation to God and man, whereby our sins could be removed. Paul's teachings fall into three classes: (a) Passages which speak of Christ as dying for us. (b) Passages which speak of Christ's work under legal, commercial, and military imagery. (c) Passages which teach that Christ reconciled us to God. All three point to something accomplished by Christ's blood, cross, or death. Since Christ became man he took a course which led through death, but, was it the act of dying that contained the efficacy of salvation, or was it the obedience of the will which culminated in death? The latter would seem to be implied in Phil. ii. 8, "Becoming *obedient* unto death, yea the death of the cross." The cross was the utmost point of suffering and shame to which the Roman government could lead a criminal. As such it had no magic. It was the spirit, the will, that gave the meaning to the symbolism of the cross. This cannot be taken from the crucifixion without emptying it of its force, for at Calvary we have a concrete representation of the will of God in extreme agony. As Arnold von Winkelried "gathered into his bosom the sheaf of foreign spears that his death might give life to his country," so Christ gathered into his heart the brotherhood of men, and when the Roman spear pierced it, the love of God flowed forth in a tide which swept away every obstacle to our salvation.

3. The question still presses, "*How* does Christ atone for sin?" The passages which most nearly answer this is Rom. iii. 23-26, the central thought of which is that Christ's death sets forth the righteousness of God in such a way that men are received to divine fellowship without any appearance of indifference on God's part toward sin. God's righteousness opens the way to reconciliation and life eternal. Exactly what Paul meant by *propitiation* (Rom. iii. 25), a term he uses but once, we cannot say. It is a verbal adjective, and means "that which serves the purpose of propitiation, and evidently means that just as the Cappora or Mercy-seat of the Jews symbolized the removing of sins when sprinkled on the day of atonement, so in the death of Christ, the

archetype of the race, there was accomplished everything required for the expiation and mediation of those who have faith in him and live in fellowship with him."

We cannot ignore the so-called forensic view, formerly so prominent. It is certainly suggested in some of the language Paul uses, though the more common method now of thinking of our relation to God under the home imagery, rather than that of the courts, is probably deeper and is equally Pauline. No one form of imagery nor all forms cover all that God is to us. Is he not Creator, Preserver, Ruler, Father, Mother, Sister, Brother, Friend? The passages which refer to a declaring of men as justified, as by a court decision, do not necessarily exclude the position that our relation to God is primarily that of children, but relieve the strained and artificial position in which we find ourselves on account of sin, that is, the irrational, unrighteous condition requires a perfect reaction to the law of God. We remember how sweeping and terrific was Paul's thought of sin. How out-of-joint is our whole nature. Everything is unnatural, and Paul uses all the power of his imagination, all the resources of Hebrew sacrifices and Roman courts, to present the ruin and the remedy. To regard the forensic view as a final and complete statement of the atonement were to neglect teachings which to many seem richer and more satisfying, but we cannot forget that Paul teaches that a great transaction was accomplished by the death of Christ. Complaint that the forensic view is of the nature of a legal fiction has little weight, for, as Sanday says, "All mercy, all forgiveness, is of the nature of fiction. It consists in treating men better than they deserve." Whatever the imagery, we are to bear in mind, as Canon Mozley says, "In dealing with these things we are dealing with fragments, we know only in part. Justice is a fragment, mercy is a fragment, mediation is a fragment; justice, mercy, mediation, as a reason for mercy — all three. What, indeed, are they but great vistas and openings into an invisible world in which is the point of view which brings all together. In a variety of striking images Paul teaches that the race, this vast body of wrecked, sunk, lost men has been lifted up into the life that knows no death. Whatever our view of the phraseology, the *principle* of vicariousness is clearly found in

Paul's thought of Christ's love. And, as Mr. Ruskin says in "The Art of England," "You cannot save men from death but by facing it for them, nor from sin but by resisting it for them."

There is another field of imagery in which Paul revels, a field which gives the *content* of his thought as the figures of sacrifice; army and legal processes give the form. I refer to the *life in Christ*, *Christ in us*, and *fellowship with Christ*. This is developed to considerable length in Romans vi. It is also referred to in Col. ii. 12. It is a thought of passing from the deathly condition of sin into the life of God, "Buried therefore with him through baptism into death." Such is the striking thought. As Jesus was borne into Joseph's tomb and the earthly life ended, so when the believer passes beneath the water of baptism, the old life is washed away, and he emerges a new man, "to walk in newness of life." Here we see that deep thought so dear to Paul, of Christ our Archetype and Leader going through death, the penalty and result of sin, that he may lead us to God. So closely had Paul thought upon this, so completely did he identify himself with Christ, that he seemed to share the death pangs of the Saviour, to be nailed to the cross with Christ. "We have become united with him by the likeness of his death." Rom. vi. 5. As the spirit of Jesus was breathed back into the bosom of the Father, so his old selfish life swept out into a past which must be forgotten. This view, I like to think, was Paul's favorite conception. It is most richly expressed in the latter part of his treatment of the subject of Salvation in Romans and in the letters of the captivity. "*Much more* being reconciled we shall be saved by his life." Rom. v. 10. "If Christ is in you . . . the spirit of life because of righteousness." Rom. viii. 10. "Who shall separate us from the love of Christ?" Rom. viii. 35. "Raised with Christ." The "life hid with Christ in God." Col. iii. 3. *Christ in us*, which is found in five passages, and *we in Christ*, which is found in nearly fifty passages, in such passages we pass beyond rabbinical method, legal discussion, commercial and martial imagery, to a view of Christ which is personal and vital, in a loving friendship in which what Christ did is merged into what he is in us, as the deep spring of our life. The goal of the Saviour's ministry is *life*. "Sin reigned unto death, and grace reigns

through righteousness unto eternal life." The great two-fold truth of Christ's sacrificial life unto death, and the mystical passing of the race through its union with him into a deathless life, moves away into reaches of thought and experience which cause the imagination to falter. In a great passage in Colossians, where, after speaking of the vast wealth of the worlds as created by Christ, Paul says that it was the "good pleasure of the Father to reconcile all things to himself through the blood of the cross." Col. i. 20. It is not for us to venture further than the adventurous mind of Paul has gone, but no one can meditate upon these words without being impressed with the fact that the mediatorial life of Christ, the uniting and transforming power of a love which advances through death into a life beyond life, has relations and consequences vast and momentous. For us and, for aught we know, to the inhabitants of other worlds, Christ's redemption, the principle of life in Christ Jesus, triumphs over the force whose works have produced such misery and filled the world with such terror. The notes in the new song are as varied as are those in the wail and scream of baffled hopes. This is the triumphant peal, wealth, abundance, reconciliation, holiness, peace, joy, hope, kindness, goodness, victory, eternal life. What other word than *life*, Christ's life in us, and for us, and our life in him and for him, can gather these varied chords into a song which shall never end.

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PERSONALITY.*

History can best be written and read in biography. At every turning-point in the progress of the race, some giant man has stood. *He* has been the turning-point. And there they are, those long lists of the ancient colossi — Abraham, and Moses, and David; Plato, and Aristotle, and Alexander; Cyrus, and Cæsar, and Charlemagne; and those more modern giants — Columbus, and Cromwell, and Napoleon; Wyckliffe, and Luther, and Calvin; Galileo, and Gutenberg, and Shakespere: — Who can count them all!

How different the world would be, had not certain men lived in it! Suppose Arius, the Libyan, had never lived, and there had been no Arianism, to spread through Northern Africa and over Spain the doctrine of the Unity as opposing that of the Tri-unity of God. It is scarcely likely then that Mohammedanism would have won its easy conquest of all that territory. For Arianism was the forerunner of Mohammedanism, preparing its way. Arianism is the doctrine that "God is one"; Mohammedanism is that same doctrine set on fire and made fanatic. Arianism is that doctrine clothed in scholastic robes; Mohammedanism is that doctrine sheathed in mail, beaten into a sword, filled with the passion of conquest. Arianism was in possession of Northern Africa and of Spain; Mohammedanism came out of the desert, colossal and impetuous, demanding possession of the earth. It encountered Arianism, and met but feeble opposition. Essential Arianism and essential Mohammedanism were too nearly like, that the former should withstand the latter. And so Mohammedanism swept like a fire through Northern Africa, swept over Spain, and thought the whole earth sure to be its own. But no. For it crossed the Pyrenees, and met — what? The valor the strength, of Charles Martel? Yes. But it had met equal valor, equal strength before, and had no fear of either, being

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hitherto invincible. What, therefore, did Mohammedanism meet in arms on that day of fate across the Pyrenees? It met Augustinianism. It met the conviction, clothed in steel, and armed with heavy swords, that God is triune, and that the righteousness of man depends upon knowing and worshipping Him as triune. Arianism had not been able to conquer those Northern hearts, and now Mohammedanism could not conquer their swords. Not only was it steel against steel on that great and terrible day of the Lord, it was conviction against conviction; it was the utmost strength of those who, for generations, had lived upon the thought that "God is one," against the utmost strength of those who, for generations, had grown great upon the thought that "God is three in one." Mohammedanism had swept over Arianism like a Bay of Fundy tide over the level sands; but when it dashed itself against Augustinianism, it was that same tide striking the "Hitherto, but no further." Its proud waves were stayed.

So, I say, how different the world would be had not certain men lived in it. Arianism, Mohammedanism, Augustinianism, are great *ideas*; but they are ideas which are the offspring of great *personalities*, except for whom the ideas never would have had their being and their strength. Had there been no Arius, Africa might have checked "the infidel," and the tremendous influence of Mohammedanism upon the fortunes of the earth might have never been. Had there been no Augustine those Northern hearts might not have been so true, and Mohammedanism might have swept over and submerged the world, as it threatened once to do, and there have been only its shoreless desolation, "tumbling round the globe."

In our own American history, from its earliest dawn to the present time, personality has been the force which has determined our fortunes. We have only to think of Winthrop, Bradford, and Endicott; of Cotton and Mather; of Franklin, Adams, and Washington; of Jefferson, Webster, and Lincoln; and of the others whose names come easily to our thought; to know that except for these, we should have a very different America, even if we had any at all. Consider, for example, the work of one man, John Adams, without whom the American

Revolution would have lacked statesmanship, and so would have lacked success. There are, in fact, three men, except for whom the American colonies could not have won their liberties. Those three men are Washington, leader of the armies, who, "in completeness and grandeur of character, stands alone"; Franklin, the diplomat, who "Enlisted the sympathies of Continental Europe in behalf of the hard-pressed colonists, shielded them from hostile intervention, and secured for them material assistance," a man who, "in mass of intellect," stands unsurpassed; and John Adams who *nationalized* the Revolution, gave it a constitutional basis, and enlisted on its behalf "the sentiment of nationality and the resources of a continent." None of the three could have been spared. Had any one of them failed, the Revolution would have failed. And of the three, none performed services more essential than those of John Adams. The Revolution began in the Province of Massachusetts. It began, not with the Stamp Act, but with the first beginnings of Plymouth Colony. The Colony of Massachusetts grew up in independence. It was self-governing from the first. Its charter became its constitution. When, therefore, the British Parliament asserted its right to legislate for the colonies, *without their consent*, — that itself was revolution, for it was the subversion of the long-time rights enjoyed hitherto by the colonies. This is what John Adams saw and maintained. Great Britain, he asserted, assails the colonial constitution. Ours is the established right to govern ourselves, and not to be governed apart from our consent, — was the principle which he maintained in the Colony of Massachusetts, and later in the Congress of 1774, winning both his own colony and finally the Congress to stand on this fundamental and unconquerable ground. "America will never allow that Parliament has any authority to alter their constitution. She is wholly penetrated with a sense of the necessity of resisting it at all hazards. And she would resist it if the constitution of Massachusetts were altered as much for the better as for the worse," were his words. "The inviolability of the colonial constitution, and that constitution as the basis of colonial rights, was his doctrine."

Upon this doctrine the war was fought; and because of this doctrine the war was won. To John Adams, alone, the assumption, defence, and nationalization of this doctrine are due. Except for him, the Revolutionists would have been what Great Britain called them, "rebels." Because of him they were freemen, and felt themselves to be freemen, fighting in "justifiable and patriotic defense of their own constitutional liberty." The difference is incalculable. It ensured the ultimate success of their cause. For the Fates, good, silent workers as they are, spin and twist and sever for those ultimately, who not only are in the right but who also know themselves to be. *John Adams* is therefore builded into the very foundation and fabric of our national constitution. His hand drafted the constitution of his own state, and from that constitution were drafted, not only the constitutions, differing in no essential respect, of 38 other states, but also the essential "frame of government in the Constitution of the United States." Not only did he supply that without which there could have been no successful issue of the struggle with Great Britain, he also builded into the national consciousness and character those great constitutional principles which have been our strength and virtue hitherto.

Our very religion centers and has its source in *Personality*. Ours is the *Personal* God; and eternal life — which is the object and consequence of true religion — consists in "knowing" the Personal God, that is, in having personal intercourse and friendly relationship with Him. Everything else in our Religion is paraphernalia, machinery, means. Doctrine, church, worship, Bible, prayer, the very cross of Christ, the very Christ Himself — all and each — are means (*media*) adapted and devoted to the one end, the end of bringing us into relations of knowledge and of affection with the immanent, personal, living God. No man's Religion does him any good, or is worth mentioning, except in so far as it thus brings him into eternal life. And the reason why so much that is called Religion *isn't* worth mentioning, *isn't* worth the pains it costs and the pain it gives, is just because so many regard Religion as the end and not the means, and think themselves to have attained the goal if only they are "orthodox" or "liberal,"

whichever of the two they chance to affect. But the goal of Religion is God. Any Religion is good which conducts the man into the presence of God. If the Christian Religion is best, it is best because (and only because) it effects this end most surely and most absolutely. And if the contents of the Christian Religion are valuable they are valuable because (and only because) they are useful to effect this end, being the ladder, the way, the door, the means, the machinery, by the use of which man climbs into the bosom of his Father in the Heavens. Jesus taught this very thing. "I am the Door." I am the Son of Man — the Jacob's ladder — on whom the angels of God ascend and descend, and upon whom man may climb through the opened heavens into the knowledge and presence of God. "I am *the Way*." I am come that they may have eternal life, that they may see the Father, that where I am, namely (in the bosom of the Father), there also may my servants be. All these teachings (and they are the *constant* teachings of Jesus) simply mean that the one end which Jesus sought was to bring us into personal relationship, close, conscious, and harmonious, with the personal God. This being effected, all was done. And He, Jesus, regarded Himself as the servant, the Saviour, by whom and through whom this could best be done. "He that hath seen Me hath seen the Father" — which is not the statement of a theological dogma, but of a fact and an effect; the statement of the goal of Religion and of the way by which the goal is reached.

Our Religion thus centers in Personality. It is Personality. It is the personality of a man communing with the Personality of God the Father, through the Personality of Christ the Son. "Getting religion" is getting this. But because so many seem to think that "getting religion" is almost everything else but this, therefore are there so many so-called "Christians" who, this very day, are as ignorant of God, as innocent of any acquaintance with the face of God, as though they had never heard even whether there be a God or no. The trouble with us is not "orthodoxy," and not "unorthodoxy"; but that by neither do we come to God. We build the ladder with utmost zeal, and — stay upon the ground. But the personality of Jesus, when once we begin to "see Him as He is," admits us to see God, and this is

"eternal life," and this is what Jesus and the Jesus-religion are for.

I come thus to the point that I wish to make: — All education, and theological education in particular, should produce personality; and not only personality, but righteous personality.

What is personality?

I might phrase the answer variously, but prefer to adopt the phrasing of Prof. Hiram Corson, of Cornell, who makes use of Browning's "Death in the Desert," as follows. Browning speaks of a man as triune, and tells,

"How divers persons witness in each man
Three Souls, which make up one Soul: first, to wit,
A Soul of each and all the bodily parts,
Seated therein, which works, and is what Does,
And has the use of Earth, and ends the man
Downward; but, tending upward for advice,
Grows into, and again is grown into
By the next Soul, which, seated in the brain,
Useth the first with its collected use,
And feeleth, thinketh, willeth,—is what Knows:
Which, duly tending upward in its turn,
Grows into, and again is grown into
By the last Soul, that useth both the first,
Subsisting whether they assist or no,
And constituting man's self, is what Is—
And leans upon the former, makes it play,
As that played off the first: and, tending up,
Holds, is upheld by, God, and ends the man
Upward in that dread point of intercourse,
Nor needs a place, for it returns to Him!
What Does, What Knows, What Is; three Souls, one man!"

Personality, therefore, is *what Is*. It is a man's true being,—what he veritably Is. Personality consists neither in that which Does, nor in that which Knows,—neither in activity, nor in intellect,—neither in body, nor in brain. Our real influence is not in what we say, nor in what we do, but in what we are. In Christian circles, the doctrine is popular that not *preaching*, but *practice* bears convincing testimony concerning Christ. The truth is, however, that what we do is no more convincing than what we say; hypocrisy in deed is just as easy and just as common as hypocrisy in word; both the word and the deed are alike penetrated by the essential soul behind them both; and neither

what we say, nor what we do, but only what we are, gives testimony in the end. The lightest word that Jesus spoke had weight; the smallest deed He did had convincing force; because it was *He* who spoke, and *He* who did the deed. Education, therefore, and particularly Christian education, should be directed chiefly to the development of the soul, which is man's veritable self. It is not always so, at the present time. Most teaching is directed to the development and sharpening of the intellect. Most preaching, in these "practical" days, is directed to the rectifying of the outward act. Both these ends are greatly important, but neither is supreme. Something is fundamentally wrong with a system of education which sends a university graduate to be the president and promoter of the California Jockey Club. And something is fundamentally wrong with a system of preaching which, with all its insisting upon sociological and practical ethics, makes so little headway for the Spiritual Christ among the great masses of the people. The deep truth is this: — adopting Browning's phrase, the last soul in the man, his *being*, his "I am," dominates and determines his soul that knows, his soul that does; and if that is wrong, no matter how much he knows, no matter how strict his theoretic ethics are, the total outcome of his life will be unrighteousness, the total effect of his presence in the world will be for evil and not for good.

It may be worth while to inquire why this is so? to ask What is the power of Personality?

The fact is this: — There is a certain sphere round about every object in creation; and the nature or quality of this sphere is determined by the nature or quality of the object. The sunshine, for example, — what is it? It certainly is something — something real. It is the very substance and essence of the sun, sent forth, extended, round about itself in every direction. The sun himself burns in the sky millions of miles away, yet the substance, the essence, the presence of the sun are brought to us, and within and by reason of his sphere of being we live. So, there goes forth from every personality, good or bad, a certain effluence, which is the actual extension on every side of his essential being. From the personality of God, for example, there go forth truth and love, essential, substantial, operative, and reaching to the

ends of the universe both of matter and of soul. This extension of the Divine Personality is the Divine Omnipresence and Immanence, and the activity of the Divine Personality thus extended is that which we call the Holy Spirit.

This, therefore, is the essential fact concerning all personality, and accounts for its power. Because the truth is, personality answers to personality, spirit answers to spirit, and so men are moved, and so things are done. We sometimes imagine that ideas sway the world. That is partly true, but not half so true as that those effluences which go forth from personality — those forces which we call spiritual, and which are the extended and operating spheres of living persons, good and bad — it is not half so true that ideas, as that these spiritual effluences from personality, sway the world.

"Surely," declares Walt Whitman,

"Surely whoever speaks to me in the right voice, him or her I shall follow,
As the water follows the moon, silently, with fluid steps anywhere
around the globe."

What then is "the right voice"? And who is it speaks in "the right voice"? The right voice is another's *being* speaking to *mine*. It is the spiritual effluence going forth from another and affecting me. And it is "the right voice" to me, because, and only because, *what I am* accords essentially with, and answers cordially to, the voice which speaks. And so it comes to pass that *persons*, and not bare ideas, sway the world. The idea that *God is one* needed Arius to father it; when he fathered it, the idea became Arianism, and became then "the right voice" speaking to and followed around the world by many thousand souls. So, that same idea, through the medium of a far mightier personality, became Mohammedanism, and again became "the right voice," followed through flood and fire and carnage by thousands upon thousands of hot and fanatic souls. The idea which John Adams urged, needed John Adams to urge it. Though it was true that the colonial constitutions were inviolable, and that any attempt by the Parliament of Great Britain to alter them was an attack upon the constitutional liberties of the colonists, that truth, which is the very root of our nationality, would have been lost

in air, except for the peculiar personality of John Adams, who, urging it everywhere, became "the right voice," heard and obeyed by the patriotic, liberty-loving souls who won for us our Commonwealth. Also, of the ideas which Jesus uttered, many were not new. They were ideas ancient and common and widespread. His new teaching was largely but the deeper utterance of the older truth,—the flowering out of the dry root-stock. Why, then, did the Pharisees not listen to his voice? Because, they did not like *Him*. His personality, far more than His ideas, offended them. His was not "the right voice," so far as they were concerned, because their essential soul, making them what they were, was of their father, the devil, and not of His Father, the unseen God.

It is a peculiar phenomenon, the effect of the same idea upon different men. Not everybody listened to John Adams. There were tories, so-called, who denied and repudiated his doctrine. There were Arians and Augustinians in the same country, anciently. There are Christians and scoffers in the same family, now. There are tares and wheat in the same wheat field. Why? Because of personality. Because of essential being. And Jesus therefore did not expect all to follow Him, though inviting all. *My sheep*, He said, hear my voice. But not all who live are of that genus. For, in the picture of the judgment drawn by Him, there are sheep, and there are goats, — not merely two differing species of the same genus, like in kind though differing in degree — but two absolutely different *genera*, and "the judgment," simply their classification according to fact. It is spirit answering to spirit; like answering to like; genus to genus; personality to personality; and they who follow Jesus anywhere, with fluid step, around the globe, are they who are born of His Father, and therefore are essentially, by the will of God, like Himself. So, those who follow a man are those of like nature and like faith with him whom they follow. A great personality attracts a swarm of satellites, sways them, rules them, turns them to his will and way. And Jesus said, "No man can come unto Me, except it be given him of my Father, except my Father draw him."

I believe therefore that it is a correct doctrine that the essential in education is the development and rectification of *being*, rather than the impartation of knowledge; that especially in Seminary training, the "What Is" of a man should be considered and trained *first*, leaving the "What Knows" and the "What Does" to be added thereunto, as they will be added, almost perforce. I am not arguing against training the intellect and filling the mind with knowledge, much less against insisting upon a proper and fitting conduct in all the practical affairs of life. But I believe that if the essential being is attended to, the intellect and the act will amend themselves. This was the idea of Jesus. Many of His teachings are "practical" — for example, the Sermon on the Mount; but more of His teachings are deeply occult, deeply "spiritual," as we say. And the strenuousness of His emphasis lay not less, I think more, upon the latter than upon the former teachings. For, the latter teachings concern the building up of the inner man, the essential soul; and it is by him whose inner man is rectified and builded according to the word of Jesus that the Sermon on the Mount is put into practical effect — by him and by no other.

The question therefore comes, How to direct educative processes so as to develop and rectify personality?

I do not profess ability to answer the question. It is for our educators to find out. I know what ought to be avoided. For example, a teacher should not think that his function consists in transmitting a certain amount of knowledge from himself to his pupils. This is all that some teachers seem to know about their business, but it is the very least of their business. The mere transmission of knowledge — pouring the contents of a quart bottle into a succession of two-ounce phials standing around in a row — is not an educative process, and is absolutely valueless to produce the right style of man. The same may be said of those numerous educative processes which are directed (successfully) to develop and sharpen the intellect. There is nothing in itself more *dangerous* than this, as the number of "educated" rascals in every community bears painful witness. Yet, the mere transmission of mere knowledge, along with the development and the bringing to an edge of the intellect, are the two chief

ends aimed at by the educative processes of the day. If a man can pass an examination, we call him "educator." If he can produce a stiff thesis upon some intricate theme of scholarship, we give him doctorates, and doff our hats as he passes by. It is a wrong criterion. Scholarship subordinated to *character*, scholarship possessed by a developed and rectified *personality*, — there is nothing more admirable and adorable! But scholarship in itself, *mere* scholarship — apart from character (as it often is) — divorced from a developed righteous personality (as it often is) — possessed by men whose essential being is bad and not good, — is something more nearly infernal than adorable. The devil is reckoned a scholar and a gentleman. And he often is.

Now, we want an educated ministry. It is one of the great, imperative needs — an *educated* ministry. I am well aware that many uneducated men have had great success in the ministry, — Mr. Moody, for instance, a quick example, leaping into every discussion of the matter. It is interesting — this case of Mr. Moody. For example, take that talk of his one Monday morning recently, in the Y. M. C. A. building, San Francisco. He had a platform full of ministers and an auditorium full of audience. And what did he say? Well, practically nothing. At least, I was there fifteen minutes, and all that he said in the time was that "Cruden's Concordance — Cruden's mark you — C-r-u-d-e-n-'s, Cruden's — and Concordance, remember — the Concordance of *Cruden* — which you could buy so-and-so, and couldn't have bought for that so small a price until recently — Cheap, wasn't it? couldn't have bought for that so small a price until recently — Cruden's Concordance — etc., etc." That was all he said. And yet, the platform full of ministers and the auditorium full of audience thought it was fine! And it *was* fine! Because it was *Moody*! That is, he illustrates the point of my speech to-day. It is his *personality* that carries, that impresses, that accomplishes. And almost any inaccuracy or infelicity of knowledge or of method can be forgiven him, because of his luminous, magnificent personality.

But he is no argument against an educated ministry. The man who thinks so is likely to find his blunder soon, if he tries it

on! Young fellows have thought that because Moody, and Gunsaulus, and half a dozen other famous men, were not Seminary-trained, therefore they could get in and do big things off hand. They reckoned without their personality. A man who lacks personality has got to have education, anyhow! If a man has education and personality both, so much the better; but the average young man has neither, and if he tries the ministry *au naturel*, he soon discovers that it is a very cold day.

But it is a problem how to educate a minister. I am insisting that he should be educated first of all and last of all in personality. But if he goes to school, he is more likely than not to become atrophied, or at least neutral, or at any rate undeveloped and unrectified, in personality, — for the despot of the schools is the soul “*What Knows*,” and the average teacher and professor, from primary to post-graduate, is that despot’s willing and subservient minister, thinking nothing different. Nevertheless, the youth must brave the dangers of the schools, if for nothing else than to learn at first hand how limited they are and how inconsiderable, after all, great men sometimes may turn out to be. Some of us are awake now, after many days, to the fact that the schools did nothing for our personality except to smother it, except to neutralize any originality we may have had, except to send us out with a certain academic flavor and aroma, characteristic of men from those particular schools; — but, all the same, what one gets in the schools is indispensable, even if gained at the price of personality, and the average minister who is innocent of the schools is also and necessarily and properly innocent of any particular influence upon the average community. This may be a hard fact, but most facts are hard when one runs against them, for as the Mohammedans say, “It is the will of God”!

We ought therefore to have men from the schools in our Seminaries. And when we have them, what we ought to do with them is, to bend all endeavor to develop and rectify them in *Personality*. This is not the effort, nor the effect, of the average Seminary. The Seminary, like the school, is also under the despotic sway of the soul “*What Knows*.” I look back to a certain Seminary, and I remember that the whole mill was

whirring day and night with a continuous *intellectual* grind. The entire effort and idea were primarily to develop the person who sits in the brain. That person needs plenty of attention, for he is often dunce enough, even in the Seminary! But he should have been pretty well attended to — it should be the insistence and the theory of the Seminary that he be and that he is pretty well attended to — before he gets into the Seminary; and the Seminary teaching should therefore have *for its major* to go deeper, and to reach, reclaim, rectify, develop the soul which, constituting man's self, *is what Is*, — and tending up,

 Holds, is upheld by, God, and ends the man
 Upward in that dread point of intercourse
 Nor needs a place, for it returns to Him.

I do not mean by this that Seminary instruction should be of the prayer-meeting sort. By no means. It takes the hardest kind of toil, the closest possible effort, the sincerest and most prolonged study, to develop and to rectify Personality. But that toil, that effort, that application, should be, in the Seminary, no longer scholastic; it should be (what shall I say?) — it should be *appreciative*; it should be *artistic*; it should be *prophetic*, *poetic*; — it should be such as to call into activity and energy the affectional, rather than the intellectual, soul; such as to develop the *spiritual* affectional, and the *spiritual* intellectual faculties — those faculties which are not recognized in ordinary psychology (being little known, and less believed in, because little developed), but which are the only faculties by which one has or can have apprehension and appreciation of spiritual things.

I have now reached, after devious, oxbow windings, like a lazy stream, the heart and the interest of my theme. All that I have said (and it has been enough) is simply preface and introduction. The real subject, the heart of the matter, is now before us. If I were writing a book, I should go on now in various chapters to elucidate the contents of the great theme around which I have been revolving this morning; but as I am only making an address, I will say no more. It is usually my fortune to have to stop just at the entrance way to something worth while. I begin joyously, and go on expectantly, and reach

usually to a place where I at least begin to see great matters "as trees walking," vast suggestions as though in a thinner mist than usual, — and then, then, something or somebody pulls me down, the time is out, my energy is gone, the tide recedes, the mud flats stew and steam again as before. I sometimes wonder why. I believe the reason is — an undeveloped *personality*. I believe I am an example of what ought not to be in this age of the world — a school-trained man, whose *personality* was left to take care of itself, only *beginning* now, at last, to be developed, when it should have been robust, full-breasted, ruddy, strong-winged, far-eyed long ago. I am speaking from a leaf out of my own life, and I speak there *con amore*. I do not know whose fault it was that my personality was left untrained. It may have been my own fault. I suspect it was partly the fault of the prevailing theories of education. It is time to change those theories, and to turn all processes toward the building up of being. If nowhere else, let that change come in the Seminary.

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Book Reviews.

The latest volume in the *Cambridge Bible for Schools and Colleges* is Driver's *Daniel*. The first chapter is devoted to a sketch of the post-exilic period of Jewish history down to the reign of Antiochus Epiphanes. It is one of the most compact and admirable presentations of the subject to be found anywhere, and is heartily to be commended to the attention of students of this period. The following pages are merely an expansion of the views of the author already stated in his "Introduction to the Literature of the Old Testament"; they call, therefore, for no special remark. The commentary labors under the enormous difficulty, imposed by the general plan of the series, of printing in large type on half of every page the Authorized English version, compelling the notes to be printed in small type at the bottom of the page. Half of these are a repetition of the expressions of the Authorized Version with the statement that a more correct translation would be as follows. Why can we not be given the best possible translation at once at the top of the page, after the manner of the modern German commentaries, and space be thus saved for additional critical and exegetical notes? This is one of the many cases in which pedagogical utility is sacrificed to British traditionalism. We should expect it in such a work as the "Speaker's Commentary," but it is not a little surprising that the body of progressive men who contribute to the "Cambridge Bible" should be willing to submit to this antiquated method of commentary making. Being bound down by this method, Driver's comments on Daniel are necessarily scanty; still, as far as they go, they show the remarkable accuracy and learning which characterize all of this author's work. In spite of its brevity, this commentary will be found one of the most valuable aids to the study of the book of Daniel. (Macmillan, pp. cvi, 215. 75 cts.)

L. B. P.

We are inclined to extend a welcome to every effort now being made to render the text and contents of the Bible clearer by any reasonable device of retranslation or typographical rearrangement. Thus we commended the extensive enterprise of Professor Moulton, begun some years ago and now complete, as well as the new translation begun last year in England under the ambitious caption of "The Twentieth Century Bible." So now we note with interest an American project called *The Modern American Bible*, of which two volumes have appeared — the first including the Gospel of Mark and the second the Gospel of Matthew, with the Epistles of Peter, Jude, and James. The plan of this work is to offer a wholly new English version, couched in diction entirely modern, in sentences and paragraphs conformed to modern rhetorical usage, and presented typographically without verse-divisions and with various small de-

vices of disposition on the page that shall display the assumed character of each passage. In this case the translation is by a single hand, the Rev. Frank Schell Ballentine, an Episcopal clergyman of Scranton, Pa., who has added to each volume a large number of notes, critical, historical, theological, and practical, intended to direct and intensify popular appreciation. The volumes are daintily printed and bound in a size for the pocket.

The motive of this effort is excellent, and the purpose in view doubtless justifies most of the features of the result. The translation is lucid, vigorous, scholarly in its effort to uncover the basic qualities of the text. In its departure from the acknowledged versions it is rather needlessly free, and sometimes its English verges on the colloquial, and is even incorrect. For instance, the Parable of the Talents in Matt. xxv opens, "For it is just like when a man going abroad called his own slaves," etc., which is singularly clumsy and rough. Occasionally queer slips of the pen appear, as "Cyrophoenician" in Mark vii. On the whole, the language tends constantly to sacrifice euphony and even dignity for the sake of plain directness. The gains for certain uses are great, though the losses are often considerable. We think that the version offered in England is more careful in form, not less faithful to the original, and greatly improved by the fact that many hands have labored together on it.

It would be a long task to discuss the notes in detail. In the main, they are finely intended and often exceedingly apt. But they vary much in quality, and, like the translation, betray more haste in preparation than the seriousness of the undertaking should have permitted.

To those who are seeking means of making the New Testament vivid and who are willing to run some risks in reaching the popular mind, these volumes will be decidedly serviceable. (Whittaker, Vol. I, pp. 123; Vol. II, pp. 298. 50 cts. each.) W. S. P.

It is with peculiar thankfulness that we greet the volume of *Selected Studies in the Life of Christ*, by one of our graduates, Miss Laura H. Wild. It is not the first exercise of her pen. During her connection with the Central Committee of Y. W. C. A. work in Chicago she showed herself characteristically diligent in publishing a series of studies in "Biblical Biography," adapted to guide young women to a personal mastery of Scripture truth. In that series particular attention was paid to gaining facility in analysis of Biblical material. The discipline gained there is presupposed in this second course. This series is engaged upon the Life of Christ, care being given, in a formal way, to a student's constructing for herself an ordered harmony of the Gospel accounts. To this end forty lessons are arranged by selection from the main divisions of the Master's life, regard being had to chronological order and intrinsic importance. In each lesson the material is arranged for study over the days of one full week, each day's work being given direct guidance by abundant specific suggestions and inquiries. Towards the end of the book these hints diminish, and the student is driven to independence.

We approve and commend the work most cordially. Every page bears marks of a strenuous mind. The writer is in earnest. She has her-

self wrought through and digested the material of each study to such a degree that the throb of a new life has entered her pen. The Saviour has become real — real in his sovereign majesty and in his mighty sympathy; and in consequence the book embodies an eager message, as well as the offer of a method. As such this contribution to the guidance of classes for independent bible study has in it a fine promise of power. To test the truth of this we suggest that any one heed Study XIV or XVI or XXII or XXV. The clear disclosure here of the writer's strength of mind, careful study, breadth of thought, balance of judgment, and joyful submission to the blessed dominion of the Master's life and truth and love, as it commands our thankful admiration, so also contains a gratifying pledge that the labor is destined to gain a precious reward. With a real eagerness, therefore, we recommend it to the attention of all young women as a worthy guide to an honest study of the supreme life.

The attention given to illustration, by a study and reproduction of the most excellent works of art, adds substantially to the effectiveness of the whole. We wonder, however, if the illustration opposite page 58 is not misplaced and misnamed. (Revell, pp. 123. \$1.00.) C. S. B.

Studies of the Man Paul is a spirited book by the vigorous Secretary of the Presbyterian Board of Foreign Missions. Paul's youth and education and early development are graphically portrayed, and then a chapter is given to the Holy Spirit in Paul's life. Our author then discusses Paul's opinion of himself and then passes on to an analysis of the Apostle's motives, aims, and methods. Dr. Speer devotes almost 100 pages of his little book to a chapter on Paul's intellectual characteristics and some of his leading opinions. The remainder of the volume is given to the portrayal of Paul's moral characteristics. Our author's method of handling the subject is scholarly and thoroughgoing. He gives an abundance of quotations to justify every opinion. The little volume is one of great merit and will bear the closest study. (Revell, pp. 280. 75 cts.)

E. K. M.

It is surely no light or trivial task to prepare any handbook of sterling value for the young. It is rather a work to exact the best from a rich, well-stored, and facile nature. In no respect is there evidence of such a nature, or of such a book, in the *Life of St. John for the Young*, by Geo. L. Weed. It is instead a loose, rambling, superficial clustering together of scenes and experiences to which John may be supposed to have had any relationship. (Geo. W. Jacobs & Co., pp. 259. 75 cts.)

Those who are interested in studying modern Jewish life will find a welcome aid in *Jewish Laws and Customs*, by A. Kingsley Glover. The book is intended to serve as an explanatory commentary on the various social and religious customs constantly referred to in Zangwill's writings. The work is divided into thirty-five short sections, each of which treats of some specific Jewish custom. The author's method is to give a digest of the rabbinical law on the subject and follow this by some illustrative or explanatory remarks of his own. The book will serve a useful purpose,

even for those who are not enthusiastic over Zangwill. (W. A. Hammond, Wells, Minn., pp. 259. \$1.50.)

Theodore Parker has not lacked previous biographers, but the task of setting forth his life and work as it appears to those in essential sympathy with him through the retrospect of forty years could not have been placed in abler hands than those of Rev. John White Chadwick. Mr. Chadwick's kindly, yet always discriminating, criticism, his cordial appreciation of Parker at the best without blindness to Parker's obvious faults of temper and of judgment, his wide knowledge of Unitarian men and movements, and his fascinating literary style, combine to render his *Theodore Parker* in most respects an ideal biography. Time is a great clarifier of judgments, and its work in Parker's case has been conspicuous. The local and transitory nature of the transcendental movement of which he was the prophet is becoming evident. The healing influence of distance has largely dulled the bitterness of recollection once excited by his polemics against a theology that, whatever its faults, we still believe to have been truer than his own. Their growing remoteness has shown the transitoriness of those differences between the conservatism of his fellow ministers of Unitarian name and his own more radical opinions, which once loomed so large and divisive. It is easier now to appreciate his deserts as a struggling student sprung from the narrow circumstances of a farmer's home, to admire his extraordinary if diffuse intellectual attainments, to recognize the breadth of his reading, and especially to appreciate his leadership in the great anti-slavery cause. Radical in religion as he must always seem, Parker does not seem so much a radical to this age as to his own; and one gets pleasing glimpses in Mr. Chadwick's genial pages not merely of Parker's kindness of heart, in spite of frequent acerbity of utterance, but of his deep religious feeling and devoutness of soul. Mr. Chadwick's sketch will probably lead few of more conservative religious tendencies to feel that Parker's guidance in things of faith was safe; but it is well calculated to give a truer estimate than has always obtained of one of the conspicuous leaders of radical thought in New England. (Houghton, Mifflin, pp. xx, 422. \$2.00.) w. w.

The Christian public has learned to look with interest for the discussions that come from the suggestive pen of Prof. William Newton Clarke, and this quality of freshness and timeliness is possessed by his latest treatise, *A Study of Christian Missions*. Prof. Clarke's work is in no sense a history, a description, or a statistical summary. It is a discussion of motives, methods, and problems. But within its brief compass he has touched on most of the themes of importance regarding the missionary duties of the church. He answers the question why missions should be. He discusses the altered view of the state of the heathen world in its effect upon the missionary spirit. He considers with great clearness the question of a rapid "heralding" as contrasted with a patient "planting" system of missionary endeavor. He emphasizes the importance of raising up a native church under native leaders. He discusses the missionary's relations to other religions and civilizations. He considers the question

of denominationalism, and treats at length of the methods by which a warmer missionary spirit may be aroused in the churches. He is no believer in the conversion of the world in a generation. The work of missions "is a long and difficult work, requiring steady and patient effort"; but it is a work that can be done and will be done. Doubtless almost every reader will find points in which he will criticise one or another of Prof. Clarke's positions; but the reader will be even more rare who will not find stimulus and profit in the same candid, hopeful, and extensive view of the problem which this little volume presents. (Scribner, pp. viii, 268. \$1.25.)

W. W.

Dr. Josiah Strong holds a unique position as a writer on certain questions of the day. Each additional book since "Our Country" has been both timely and powerful. His recent volume on *Expansion under New World Conditions* fully maintains the previous excellent standard. To one anxious to read the signs of the times in international relations it must be highly stimulating and illuminating.

The book is a cumulative argument, beginning with rapid studies of the Exhaustion of our Arable Lands, Our New Manufacturing Supremacy, and the New Necessity of Foreign Markets. Then follow brilliant essays on the New China, the New Isthmian Canal, and the New Mediterranean, which is claimed as an Anglo-Saxon Sea. These economic and political surveys lead finally to valuable outlines of what are happily called a New World-Life and a New World-Policy. The plan of the book is admirable, with the single exception of the rather distorted proportion given at the end to local and temporary questions regarding the Philippines — occasioned apparently by the exigencies of the recent presidential campaign.

The logical substance of the book cannot be readily summarized, both because of the amount of statistical detail and because of the condensed brevity of the presentation. But perhaps a few sentences may be quoted (in abbreviated form) as illustrations of the positions taken: "The difference between races and civilizations is not simply one of time and degree, but one of kind" (p. 37). "It is the qualities born *in* Anglo-Saxons, rather than [the conditions] *into which* they are born, that make them free and mighty" (p. 38). "There are only two steps from world poverty to world plenty, namely, adequate production and adequate distribution" (p. 78). "Industrial expansion is an absolute necessity to competitive manufactures" (p. 102). "The Pacific will be transferred by the Nicaragua Canal from the commercial control of England to that of the United States" (p. 149). "The commercial supremacy of the Pacific will be final" (p. 164). "Whether the Anglo-Saxon or the Slav is to dominate is the spinal column of world-politics, of which all other political questions are only the ribs" (p. 186). These two races "are diametrically opposed; the more fully they are developed, the more utter will be their unlikeness and the more inevitable their conflict" (p. 191). The new world-life "must be recognized by nations as modifying both rights and duties" (p. 240). "It is heathenish to measure obligation by proximity or blood-relationship" (p. 300). We must "accept the great re-

sponsibilities which devolve upon us in behalf of Christian civilization" (p. 302).

We add but two remarks. We are glad to see the frank acceptance of commercialism as not inherently evil, but rather as one of the agencies through which God is shaping history for beneficent ends. But we hesitate to speak as unguardedly as Dr. Strong does about the danger of Slavic domination, since we believe that prodigious energies among Slavic peoples are soon to be manifested not only in the alteration of their traditional governmental and social system, but ultimately for the benefit of the world. (Baker & Taylor, pp. 310. 50 cts. and \$1.00.) W. S. P.

The day of American music has surely begun to come in earnest — not the day when general musical appreciation is everywhere awakened in America as, for instance, in Germany, nor the day when Americans are able creditably to imitate the styles of composition that are thought good abroad, but the day when American genius is powerfully asserting itself as not simply receptive or imitative, but original and constructive. It is eminently just that a book like Rupert Hughes' *Contemporary American Composers* should be put forth, and put forth with assurance and emphasis. It is one among the many excellent hand-books on musical subjects now issuing from our enterprising publishing houses.

The book consists of an introductory chapter of rather slender value, followed by a long series of rapid accounts of the lives, style, and works of living composers whom the author regards the most important. These sketches are grouped under captions more or less apt. "The Innovators" includes E. A. MacDowell, E. S. Kelley, H. W. Loomis, Ethelbert Nevin, J. P. Sousa, Henry Schoenefeld, Maurice Arnold, and N. C. Page. "The Academics" are J. K. Paine, Dudley Buck, H. W. Parker, Frank Van der Stucken, W. W. Gilchrist, G. W. Chadwick, Arthur Foote, S. G. Pratt, H. K. Hadley, A. M. Foerster, C. C. Converse, and L. A. Coerne. "The Colonists" is the heading for briefer mention of workers in a long list of places outside the great cities, and finally in New York, Boston, and Chicago. Shorter chapters are those on Women Composers and on Foreign Composers now resident here.

The scope of the book is wide and generous. Its spirit is cordial, appreciative and often discriminating. Its criticism is fresh, breezy, confident, and based on no little good investigation. The judgment displayed is on the whole sound, though it would be easy to find fault with details. The labor involved in preparing such a compendium is enormous, since but few published authorities are available even for the merest outlines of fact. We may well be thankful to both author and publisher.

We regret to be obliged to add a mild objection to some lapses of style to the heedless and almost vulgar level of the newspaper. These, happily, do not characterize the book as a whole, or descend to the depths sometimes sounded by certain of our musical journals. These things are not mere matters of taste; they weaken confidence in the book and lower the dignity of the subject. We wish that the literary treatment of music could be delivered from everything that cannot command the entire respect of the average cultivated reader. (L. C. Page & Co., pp. 456. \$1.50.)

W. S. P.

In these days when variety rather than uniformity is the rule in houses of worship and when new necessities arising through novel organizations and methods frequently demand the alteration of ancient structures, the young pastor, who is called upon to be a builder of brick and plaster, as well as of character, has frequent occasion to regret that neither he nor the well-intentioned building committee associated with him know where to look for any clear and practical guide to modern church architecture. This feeling of lack of guidance is likely to be keen if the amount of money to be expended is limited and the results possible necessarily modest. It is with decided satisfaction, therefore, that we welcome a second and much enlarged edition of Mr. F. E. Kidder's *Churches and Chapels*. This is a sensible, helpful volume, telling, with abundant illustrations, how to go to work to build, discussing and criticising a great variety of plans involving a large range of expense, from an edifice costing \$1,600 up to our most costly city churches; treating intelligibly of ventilation, heating, and acoustics, and presenting plans for chapels, Sunday-school rooms, and the various aids to a highly organized modern church. It must be a man vastly more familiar with church architecture than the minister or his business associates usually are who cannot gain great help from this compact and serviceable manual. (William T. Comstock, pp. 215. \$3.00.) w. w.

One of the best books that came to us from the uprising in China this past summer is Dr. Martin's *The Siege in Peking*. In his vivid way he tells of those memorable days until, as we read between the lines, something of the terror and anguish of soul which those brave men and women endured comes upon us, and we realize that the race of heroes and martyrs has not perished from off the face of the earth. We seem to be within sound of shot and shell, and to see the flames destroying the work of years in chapels, churches, schools, and libraries. Years hence this story will be told, not with the self-restraint of this book, but in all the realism of the scene. Those who suffered for their faith will never be forgotten, while the saving of those who escaped the fire and sword will be one more addition to the "wonderful works of God." Dr. Martin's style is clear, rapid, and forcible, with a delicate flavor of Oriental expression, and gives us a story which is well worth the reading. (Revell, pp. 190. \$1.00.)

M. W. J.

In *The Outbreak in China* the Rev. F. L. Hawks Pott, D.D., tells of the causes of this uprising in a concise and interesting manner. From his position as president of St. John's College in Shanghai he had opportunity to observe and carefully weigh the progress of events, and he has given us the results of his observation, which we must believe to be correct. The double dealing of the nation, her insane hatred of the foreigner, except the merchant, who could be overreached, force the conclusion that "China has herself to thank for her treatment at the hands of the Powers, so opposed is she to reform and so impossible is it to treat with her." It is a good book to have at hand. (Pott, pp. 124. 75 cts.) M. W. J.

Dr. Ira M. Condit has few, if any, superiors in first-hand knowledge of the Chinese in our own land. His study of them, *The Chinaman as We See Him*, is consequently not simply interesting, but valuable in its information. Probably the origin of the mission in America, its advance and success in churches and chapels, its Young Men's Christian Associations, and other work, is unknown to many of our people. It could not be better known than through this book. As the knowledge and experience of a Christian civilization — on its peace footing at home — become familiar to these sojourners among us, it is to be hoped they may be moved to some effective effort towards the Christianizing of their race in China. (Revell, pp. 233. \$1.25.)

M. W. J.

The Wrongs of Indian Womanhood, by Mrs. Marcus B. Fuller of Bombay, India, is a vigorous presentation of the social and religious problems that exist in India from the degraded condition of a large proportion of the women. Beginning with child-marriage, one of the most prolific roots of evil, Mrs. Fuller shows that this is universally prevalent among the upper castes, and that it leads to incalculable cruelty, disease, and misery. Closely connected with it is enforced widowhood. Not only older women who have lost their husbands, but even girls of ten, whose entrance into the marriage relation has been purely nominal, are forbidden to remarry. Formerly public opinion demanded that widows should allow themselves to be burned alive on their husbands' funeral-pyres; but now that this is prohibited by law, they become the drudges of their husbands' relatives, and lead a life of such misery that to escape from it they often prefer infamy or death. Even women who escape the calamities of child-motherhood and of child-widowhood, have little happiness. The Mohammedan conquerors of Northern India introduced the Zenana, or harem, system, and from them it has spread to the higher castes of Hindus. Women are veiled and from their earliest years are rigidly secluded from association with men other than their husbands. This involves not merely a sacrifice of their health, but secludes them from all the refining influences of education and society that are accorded women in Christian lands. An inevitable consequence of depriving men of legitimate female companionship has been the development of an immense class of courtesans, who, like the hetaerae of ancient Greece, are the only women to receive an education and to enjoy any degree of liberty. The worst feature of these courtesans is that they are attached to the temples, and flourish under the sanction of religion. As Muralis, Devadasis, and Nautch-girls, they are devoted to the gods, frequently in infancy. They are forbidden to marry, and when they are old enough are sent to serve in the temples. There is no escape for these women from a life of shame, and they are a constant menace to Indian society from the fact that their presence is considered necessary at all religious functions, even those of a purely family character. The sad lot of woman in India, and the low worth that is placed upon her, lead to the frequent killing of female infants, in spite of all the efforts of the government to break up this custom.

In the concluding chapters of the book the author shows what progress has been made since the British occupation of India in elevating the con-

ditions of its women. Through missionary activity and through governmental interference much has been accomplished, but more remains still to be done. An urgent appeal is made for increased missionary activity, through which alone an enlightened public opinion can be created that will demand reform in the status of women, and also for an increased sense of responsibility on the part of the government that will lead it to take more active measures for the suppression of certain flagrant abuses.

This book is written in a lively and interesting style and is full of illustrations drawn from personal experience, that give charm to the discussion. It is somewhat prolix and repetitious, and there is not that clear classification of material that one could wish; still the book is well worth reading, and to many it will come as a revelation of the social problems that confront the Church of Christ in India. The excellent index with which the book is provided is highly to be commended. (Revell, pp. 302. \$1.25.)

L. B. P.

In the series of "Westminster Handbooks" there comes to us *Christianity Supernatural, A Brief Essay on Christian Evidence*, by Dr. Henry C. Minton, professor in San Francisco Theological Seminary. It is a book of small compass, but it is nevertheless the keenest, sanest, brightest, broadest work on the subject that we have seen in a long time. The compass of the volume excludes any treatment of "Natural Theology," but the field of the historical evidences is covered with remarkable completeness. The author has shown very unusual skill in preserving the essentially true in older methods of thought, while conceding the fallible transitoriness of its presentation. This is an exceedingly difficult thing to do while carrying at the same time, as the author does, the atmosphere of most recent modernity into his own modes of presentation. The secret of the author's power lies largely in his singularly clear and facile logic. He delights the reader with a happy epigram or two, and leaves him chained in an iron syllogism. One does not feel himself cajoled into lazy assent. He is both won and compelled to assent. Dr. Minton's reasoning is so successful because he holds his definitions with such a large-minded plasticity. He declines to confuse the question as to the reality of an event, say a miracle or a prophecy, with the question as to the accuracy of some particular definition of it. At the same time his descriptions are so precise that there is no indefiniteness respecting what he speaks of. He makes it obvious that he is dealing with vital realities, not verbal formalities or subjective fancies. It is a book the thought of which is so clear and the expression so simple, and still so rhetorical, that it is adapted to popular reading. At the same time the scholar will find pleasure in the range and suggestiveness of its thought and its clear appreciation of the deepest problems.

We would call attention to a misprint on page 54, where "Jamieson" is made to do service for Denison. The name appears correctly among the quotations on page 59. We must also express the wish that for the purposes of the book the author had appended a short Bibliography, including a brief characterization of the books included in it, for this book is one to whet the appetite for further reading. (The Westminster Press, pp. 167. 75 cts.)

A. L. G.

Professor H. W. Conn of Middletown has a very singular faculty of doing just what the layman in science wishes some man of science would do for him. When a dozen or more years ago he published his "Evolution of To-Day," with its review of the development of the doctrine during the preceding twenty-five years, his book received a grateful welcome. His latest work, *The Method of Evolution*, exhibits the present status of the theory of biological evolution in a way which is clear, comprehensive, and in every way admirable. The universal recognition that there has been an evolution of some kind has made many forget that though there is substantial unanimity as to the fact of evolution there is a wide divergence of view among scientists as to how the evolutionary process has been brought about. It is to the exposition of the theories and the results derived from the study of the method of evolution that this work is devoted. We know of no place where it is possible to find the information herein contained presented with at all such candor, clarity, and completeness as in this volume. We doubt not it will receive the wide and appreciative reading that it deserves. (Putnam, x, 408. \$1.75.)

A. L. G.

Under the title of *The Scientific Evidences of Revealed Religion* are published the "Bishop Paddock Lectures" for the year 1900, delivered before the General Theological Seminary in New York by Professor Charles W. Shields, D.D., of Princeton University. Professor Shields' general position as a conservative and reconciliatory apologete has been so well known for so many years that it is quite unnecessary to characterize it or to sketch in detail his method of argument or its results. We would bespeak for the book, however, a wider as well as a more thoughtful and discriminating reading than we fear it will receive. It is curious how different is the treatment of a book supposed to exhale the atmosphere of yesterday from that accorded to one believed to be vitalized by the breath of to-day. Men read the latter with an eager sifting, prizing it for the grains of truth they believe they find among the chaff they reject. Men turn from the former neglectful of its truth because they believe they see some mingling of chaff. If men of a radical temper would read this book with at all the same docility of temper which they demand of the conservative who reads their views, and with the same logical open-mindedness, they would gather a deal of instruction. This much surely must be said, that it is a marvel, increasing with the waxing centuries, that the cosmology and anthropology of the Bible, as well as its theology, has a permanent verisimilitude and a plasticity of adjustment to the detailed scientific judgment of successive ages which is an impressive indication of its close relation to the eternal reality. Few men in their seventy-sixth year could put out so vital a book as this. (Scribner, pp. xvi. \$1.50.)

A. L. G.

Dr. Charles Francis Aiken of the Catholic University in Washington has done, and done well, a useful piece of work in his book, *The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ*. It is, as the subtitle says, "a critical inquiry into the alleged relations of Buddhism with

Primitive Christianity." There is so much inadequately investigated, loosely argued, and heedlessly credited assertion afloat in the popular press respecting the dependence of Christianity upon Buddhism that it is of great value to have a calm, clear presentation of the real state of the case. This Dr. Aiken has given. The author begins with a brief description of Brahmanism, as necessary to an understanding of Buddhism, and then describes with more fullness the newer religion. In both cases the sketch is clear and sympathetic, but at the same time dominated by a judicial spirit. These occupy about half the book. The remaining half is devoted to a discussion of the relations of Buddhism and Christianity. The arguments of the chief "Pro-Buddhist" writers are presented and criticised with acuteness and learning, and the book closes with an excellent estimate of Buddhism from a Christian view-point, showing clearly the superiority of Christianity.

The book is written with a simplicity of style and a freedom from technical phraseology that should give it popular currency. At the same time there is contained in the foot-notes and in the well-classified Bibliography at the close of the work suggestion and guidance for a much wider study of the whole subject. It is an excellent book to add to a missionary library. (Boston, Marlier & Co., pp. xvii, 348. \$1.50.)

A. L. G.

The significance of *The Manifestation of the Idea*, by H. E. Newman, lies in the fact that it is one of the most fanciful of the presentations of the modern parallels to Neo-Platonic Gnosticism which are nowadays multiplying. It shows in a new set of variations the customary obfuscations arising from the identification of "God," "Spirit," "Mind," "Word," "Man," "Idea," "All," etc., under the guidance of a conception of rational thought which seems to believe that any group of more or less grammatically associated words expresses a reality, and that any series of sentences culminating in a "therefore" is a syllogism. If, as the author, from his introduction, seems to hope, "this book should make manifest to the world, even humanity, the Truth of the Word, even the Bible, for which Humanity has hungered and thirsted through nearly nineteen centuries" — if such should prove to be the case we should be quite inclined to agree with him that God "in thus choosing an instrument who of *himself knew nothing* (the italics are the author's) doth make manifest that he is the source of *all* revelation as regards Nature or Nature's God" (p. 8). We could at least be convinced that processes of sound human reasoning had nothing to do with discerning the truth of the revelation. The book on the whole is one that it is quite worth while for anybody to look into who is trying to keep the run of current philosophico-religious eccentricities. (W. H. Ferguson Co., Cincinnati, O., pp. 556. \$1.00.)

A. L. G.

Mr. Stanton K. Davis' *Where Dwells the Soul Serene* is separated from the work of Mr. Newman, noticed above, by a gulf of thought almost as wide as that which divides Dr. Gordon's "Christ of To-Day" from Valentine's "Pistis Sophia." Both books have this in common, that they

belong to the general class of works to be included under the perverted nomenclature of "Mental Science." This book should be classified with the writings of Ralph Waldo Trine. It represents the "sect," "school," or "movement" at its best. It contains a series of essays connected by the common idea that serenity of spirit is an achievement of mind, not a product of circumstance. The writer is steeped in the thought of the "Concord School of Philosophy." He writes a charming style, for the most part, and brings out with beauty, freshness, and impulse the great half-truths which have given to the writings of Mrs. Eddy, and others of her stripe, their great influence. The book will prove wholesome reading to any one who can sift its wheat from the chaff of a self-contradictory metaphysics and the husk of a worn-out religious perversity. (Alliance Pub. Co., pp. 220. \$1.25.)

A. L. G.

When Dr. Francis G. Peabody gives us a book on social problems, all who have followed his occasional articles will anticipate a great treat. The books are few which can be compared with his recent volume on *Jesus Christ and the Social Question*. His qualifications, apart from his personality, which give us ground for confidence in his judgments, are many. As a professor in Christian Morals at Harvard, as an active worker in charity organization, and as an exegetical scholar, he has made himself prominent. His book is the ripest product of all these advantages, and it is by far the best on this subject which has yet appeared. It is the sanest and yet most sympathetic book on the whole subject of the Gospels and social welfare that we have seen. He has read widely in different schools of interpreters, and states clearly and fully the attitude of divergent types of reformers who have tried to find warrant in Christ's teachings for their positions. His processes of investigation and his well-balanced judgments make clear what Jesus does *not* teach as well as what he does, and his masterly analysis of Christ's method in the earlier chapters prepares us for the specific discussions which follow. Dr. Peabody discusses in his first chapter with great breadth the prominence of social interest to-day, its ethical quality and yet its break in many quarters from religion; and then enlarges upon the suggested modern impulse: the return to so-called early church communism, the way of Christian philanthropy, the way of the critical prophets like Carlyle and Ruskin, the way of Christian opportunism as illustrated in Kingsley and his followers, the method of political Christian socialism of Von Ketteler, Victor Huber, and Pastor Stöcker. He shows the trend of thought from the appearance of "Ecce Homo" in 1867 to emphasize the imitation of Christ above the religious emphasis of his person, and shows in what illogical and negative extremes as well as in what fruitful and healthy reactions this contention has issued.

In his discussion of Christ's social principles, he starts with the position that "The supreme concern of Jesus throughout his ministry was not the reorganization of human society, but the disclosure to the human soul of its relation to God. Jesus was, first of all, not a reformer, but a revealer. His mission was religious. The Gospel is not one of social im-

provement primarily, but one of spiritual redemption. To reconstruct the Gospels so as to make them primarily a program of social reform is to mistake the by-product for the end specifically sought, and, in the desire to find a place for Jesus within the modern age, to forfeit that which gives him his place in all ages." To this first principle he adds a second, the occasionalism of Christ's teaching. Jesus speaks chiefly of God, and speaks chiefly to the individual. It is these two qualities in Jesus' method which give him his social wisdom and his social power as he presented to the world a social ideal in his kingdom. Dr. Peabody then finds three social principles in Christ's teaching, "The view from above, the approach from within, and the movement towards a spiritual end: wisdom, personality, idealism; a social horizon, a social power, a social aim."

The author then contends with great force that these three things are peculiarly needed to-day, and this age, after trying to solve its problems without Christ, or by distorting Christ, is ready to take Christ as he is, with his religious dynamics and social spheres of duty.

The chapters which follow are on The Family, The Rich, The Care of the Poor, The Industrial Order, with a closing chapter on The Correlation of the Social Factors, in which the dynamic power of Christian living and the agency of the church in quickening the social conscience are discussed. It is impossible to reproduce the author's position, but his guiding principles already stated indicate the good judgment and purity of the views he must have on these topics. We know of no chapter anywhere on the Family which opens the whole subject better, and Dr. Peabody's strict views upon Divorce, on both exegetical and social grounds, are full of meaning in our day, coming from one who accepts Christ's teaching from intellectual and spiritual loyalty and not merely because of church canons. A minister having in hand this book and Shailer Mathews' "The Social Teaching of Jesus," ought not to go far astray in apprehending how to preach on vital social problems, without throwing away his theology or merely relying upon his political economy for the letter and spirit of his message. Incidentally it should be said that the references in this book to the author's reading constitute a very choice and complete bibliography. It is a pity they were not arranged into a topical appendix at the end of the book. (Macmillan, pp. 374. \$1.50.)

A. R. M.

The relation of science and revelation seems never to succeed in attaining satisfactory statement. Here is now a book from Dr. Hillis, embodying his most ambitious and painstaking effort to set in the midst of *Modern Life*, with its splendid consciousness of mighty achievements of knowledge, the *Influence of Christ*. Its fifteen chapters group rather loosely about the title of the entire work. There are essays upon the influence of Christ in Civilization, the Realm of Intellect, the Realm of Ideal Character, and upon his Simplicity and Breadth as a Religious Teacher. But these make up barely half the book. Separate essays discuss also New Problems of the Pulpit, Nature's Concealments and Disclosures, Old and New Conceptions of God, Evolution and Christianity, Evolution and

the New View of the Bible, Evolution and Future Punishment, Skepticism and Faith, and the Higher Nature of Man as a Revelation of God.

The writer manifestly feels himself to be an exponent and defender of new views of God, Man, Sin, Providence, Scripture, Ethics, and the Future Life. He writes with notable force of expression and with striking exuberance of illustrative allusion. He is evidently a busy reader in many fields of literature, with a retentive mind. The writing and thinking are of a style most fit for very rapid reading, the grade and type of effort not being such as to invite or reward close scrutiny. It has the quality of spoken address. The message is always very simple. The sentence is short. There is rhetorical color of every hue. Indeed, the whole effect is of one striving to state as though it were new and fresh a message which, although it is yet by no means old, is fast becoming devitalized and stale. A reader is repeatedly reminded of similar writings by Canon Farrar. There is the same onesidedness of affirmation, the same inadequate logic, the same low estimate of the Old Testament, the same loose use of theory in a message professing to be spoken as eternal and oracular truth, the same excess of impatience with men of other mind, and the same inevitable suggestion of unreality. Of all these features perhaps the most hurtful is the haste to stamp with the final validity of religious infallibility certain conjectures of scientific men to which sober scientists themselves attribute only a theoretic force. It is amazing, the jaunty assurance with which such writers bandy about the conscience of man. And then the violent distortions of history. It is really incredible. But let any one read pp. 240 ff., and 289 ff., and learn about Moses, "a mountain-peaked man of mentality all compact," "the greatest intellect our world has ever known," finding himself "in that rude age" "at the head of a horde of slaves and savages" who "knew not what right and wrong were," men whom "it was useless to tell it was wrong to kill, steal, and lie"; but publishing "principles and Ten Commandments" which "every legal code and constitution to-day simply repeats." Had we not endured just such teaching so long, we should call it insufferable. But we cannot help wondering if our author does soberly subscribe to his own published teaching. Does he indeed suppose that such averments do accomplish an open-eyed agreement between history and revealed truth, between reason and faith?

Still, many pages in the book are surpassingly fine, though one sometimes wearies of repetitiousness of eulogy. Such are nearly all the studies of the influence of Christ. They do display, and they may impart, a splendid enthusiasm of faith and loyal love. (Macmillan, pp. xiv, 416. \$1.50.)

C. S. B.

Dr. J. F. Bingham's second edition of *Christian Marriage* is a book of much merit. Its chief value for the scholar lies in the fact that we have here collected the texts of marriage services in the Church of England, the Roman Church, the Greek Church, and the Jewish church. The historical development of these rites, the commentary upon the significance of exponent parts of the service, and the discussion of disputed points both

in history and ceremony entitle the book to a distinctive place. It will be granted an undisputed pre-eminence among books in English, available for a minute study of the ritual of marriage. The foot notes and appendix show wide reading. "Whispers for the wedding night" and "Concerning the duty and the blessings of parentage" may give a certain popular value to the book, but they are not of enough value or originality to warrant their intrusion into a scholarly treatise. We can see no warrant for the fling at President Woolsey because he wrote a valuable treatise on divorce. The author prides himself upon the fact that he has hardly mentioned in his book the word "divorce," as if there were any merit in ignoring even a word, which suggests the possible breaking of the bond. While agreeing essentially with the author's high, almost sacramentarian view of marriage, we think the book would have had increased scholarly worth and practical value if he had caught some of the spirit of President Woolsey's courage in facing a foe to the marriage tie, and bringing out the facts, up to date, which are threatening the home.

But the book as it stands is a fine monograph upon this important subject. There is no other book to fill its place, so far as we know, and it well deserves its distinctive place. (E. P. Dutton, pp. 341. \$2.00.)

A. R. M.

A little handbook upon *Angels* is not out of place. The Westminster Press has just published such a help from the hand of Dr. R. M. Patterson. It is simply and strictly Biblical, arranging the material rather diffusely and with some undue repetition into fourteen chapters. The style is mostly a straightforward, objective presentation, with very little discussion. It is thus exhaustive and modest. (Philadelphia, pp. 133. 75 cts.)

The twenty-sixth series of *Sermons by the Monday Club* on the International Sunday-school Lessons is at hand. The publication of these sermons for so many years is sufficient evidence of the place they have won in the esteem of their public. It is always an easy as well as an ungracious task to detect flaws in a volume necessarily and purposely so diverse in its contents as this. But the most prejudiced, viewing it most strictly from his own standpoint, must assert that the good things in it greatly outnumber those that are not so good. It will prove to be helpful and stimulating in the same way that its predecessors have. The general index to the twenty-six volumes makes available for ready reference an immense amount of valuable homiletical and pedagogical material. (Pilgrim Press, pp. 401. \$1.25.)

Professor Henry C. King has reprinted by request two sermons in a small book entitled *The Appeal of the Child*. The first sermon is on "Reverence for Childhood," and the second on "The Divine Training for Child-Ministry." Reverence for the child is quickened by his qualities, his person, and his worth. His qualities are susceptibility and trust, resulting in teachableness, belief in love, and hope. His person inspires loyalty, sympathy, and consideration.

The training for ministry to the child involves an apprehension of Christ's revelation about childhood, and the indications in life of the child's nature and potentialities. These sermons are very simple, clear, and sympathetic, full of rich thought and helpful teaching. The second sermon especially contains very valuable material pedagogically for teachers and parents in this day, when revived interest is manifested in the problems of child-study. The sermons have great beauty of style, and the cogency of the argument is not weakened by the tender sentiment which pervades them. The addresses were suggested by the occasion of graduating ceremonies before the Oberlin Kindergarten Training School. (Oberlin, Luther Day Harkness, pp. 76. 25 cts.)

A. R. M.

Much emphasis is placed upon the minister's responsibility in the success of church work. Comparatively little has been assigned to the *Church Folks*, a term used as title to a book just published. The author, "Ian Maclaren," has shown us in "The Bonnie Brier Bush" how keenly he studied human nature in a parish. We expect something racy and trenchant when we open this study of church life, and we are not disappointed. True, we miss the humor of the novelist dealing sympathetically with personalities, but we find here the crude material, out of which the man of earnestness and humor blended made his inimitable pictures. Like Dr. Jefferson of the Broadway Tabernacle, Dr. Watson has some things to say to the layman. He intimates that the pew has a good deal to do with the making or unmaking of the pulpit. Homiletic teaching in the Seminary may do something toward making a sermon, but it is the people who are "to make the most of a sermon." We try to teach young ministers how to use the forces of the congregation. Dr. Watson wishes to tell our "church folks" "how to make the most of your minister." He takes up some problems not generally down in lectures on pastoral care, problems which the pastor stumbles upon in his earliest years, such as the "Mutineer in the Church," "The Candy-pull System of Church Entertainments," "The Organ and the Music," "The Genteel Tramp." He discusses with keen irony the question whether the "old minister" should be shot? Who has not met the prevalent notion among people who work with their hands that the minister is an idler because he has "only to get up two sermons a week," and that he does not need a vacation. Let them read Ian Maclaren's chapters. The book is replete with illustrations along the humble lines of church success and failure, and we are under an obligation to Dr. Watson for calling attention to some things which needed emphasis. (Doubleday, Page & Co., pp. 206. \$1.25.)

A. R. M.

We earnestly recommend all our pastors to see the pamphlet upon *The Boy Problem*, by Rev. W. B. Forbush, pastor of the Winthrop Congregational Church in Charlestown, Mass. It is brief, but packed. It is a product of study and of experience. The author may be fairly called an expert. He has done work with boys "hardly less than epoch-making." So says Dr. G. Stanley Hall. This pamphlet comes near to being a digest of literature and experience in the matter of boys' clubs. It is a study born in the heart and toil of a Christian pastor, and so is bound

to find sympathetic response with every Gospel worker. There is a sober-minded critique of various methods of boy culture—the secular school, the Sunday-school, the Y. M. C. A., the Endeavor Society, the Junior Endeavor, and various boys' clubs. The estimate of the Sunday-school we wish everybody might read. It is the very echo of our own most sober and enthusiastic belief. As was, perhaps, unavoidable, there is the employment of statistics based upon children's answers to question lists, though this amazing method figures very subordinately in this essay, as any thoughtful mind will be glad to know. But conclusions drawn from such sources do have dominant place. It is perhaps inevitable, we repeat. Such methods are the vogue, despite the contrast between the inherent meagerness and fallibility of the sources and the infallibility and universality that are attributed to the inferential results. It is a comfort to feel that prolonged prosecution of the study will yield correctives continually. With all our soul we urge our young pastors to give their best attention and endeavor to this most significant theme. (Albany, N. Y., The Sabbath Literature Company, 1901, pp. 40. 25 cts.) C. S. B.

The importance of the little booklet entitled *The Way the Preachers Pray* is not to be measured by its modest size. It is the result of a unique effort. A Minneapolis publisher, believing that "public prayers are public utterances," "often influence the mind of the worshiper," and "reveal the mind and heart of the preacher," had ten actual prayers stenographically reported in six different cities in churches of seven denominations, and then submitted them for comment to a well-known minister. The editor did not know whence any of the materials came, and neither his name nor that of any of those reported is given. The editor presents his general thoughts in an introduction and appends some critical notes to each of the prayers.

The introduction addresses itself chiefly to the prevalent notion that prayer is above all a means of *getting* something, which it deftly shows to be an imperfect and sometimes injurious notion. It pleads for emphasis on prayer as a means to spiritual exaltation, sensitiveness, aspiration, vision. It is possible that it does not say quite all that ought to be said, but what it does say is so crisply put, so devoutly conceived, and so warmly felt that it touches and enlightens the reader's soul. The emphasis here falls upon the spirit of prayer as distinct from either its logical or its rhetorical form.

The running comments are chiefly devoted to form. They are generous and sympathetic, though occasionally sharply critical. As far as they go, they are excellent. The main defect here, as in the introduction, is in breadth and depth of analysis. We believe that the whole discussion would have been made far more suggestive if it had definitely recognized the several mental attitudes that constitute the complex act called worship and had worked them out in detail in their relations. Probably, however, that would have carried the whole beyond the limits originally intended.

The prayers themselves are extraordinarily interesting. Without exception they show points of great excellence, especially in simplicity,

warmth, and evangelical feeling. The absence of didacticism and of over-analytic or argumentative features, the fresh, terse forms of expression, the genial, sympathetic sweep of thought, the catholic spirit, and the overflowing Christian love — these characteristics pervade them. They imply a most admirable tone of spirituality, even though, perhaps, they do not all show as varied a scope of devotion as might be called ideal. As to form, the editor is right in rebuking verbosity and looseness of structure in some instances, and in valuing highly progressiveness and clarity. On the whole, they are so good that objection is disarmed, though we miss one or two kinds of excellence that are not to be ignored, especially those that flow from an ideality fully nurtured by abundant study and saturated with a knowledge of the history of public prayer. Yet, as they stand, they are highly suggestive. (Wm. G. Smith & Co., pp. 103. 25, 50, and 75 cts.)

W. S. P.

At a time when there is great interest in our churches on the subject of religious instruction, a timely volume appears entitled *Principles of Religious Education*, a course of lectures delivered under the auspices of the Sunday-school Commission of the diocese of New York. They were given in St. Bartholomew's Church, New York city. The book is notable for the eminence of the speakers, and the great value of the discussions. No better commendation of the book can be rendered than by enumerating the lecturers: Bishop Doane, Dean Hodges, Professor Nicholas Murray Butler of Columbia, Professor De Garmo of Cornell, Rev. Pascal Harrower, chairman of the S. S. Commission, Dr. Hervey, President G. Stanley Hall of Clark University, Professor McMurray of Columbia, Professor Kent of Brown, and Professor Moulton of Chicago. Every one of these men is an authority in his specialty, and the result is a book of great value. One can find, by careful work upon bibliographies, valuable but brief reference to religious instruction; but apart from special works on Catechetics, of comparatively little value, we know of no modern book where we can find so much of practical value in convenient compass. Excellent monographs upon the Sunday-school, like those of Schauffler, Trumbull, Foster, and others, fill an important field; but this book is based upon the idea that the Sunday-school itself needs reforming, and that new principles based upon more systematic and scientific foundations should be applied to Sunday-school work.

Dr. Butler shows clearly from a historical survey and from a fair critique of present conditions the relation of the church to the community under our democratic system of education. He shows to what an extreme the secularization of education has gone, and how little fundamental educational work the church is doing. Professor De Garmo's paper on religious instruction in England, France, Germany, and the United States is very illuminating. We have been looking for years for just such a chapter. Every one wants to know what Dr. Stanley Hall will say on religious instruction in view of his radical conclusions resulting from child-study. Here is a chapter by him, not so fully developed as we could wish, but representing his most conservative contribution

to the problem, far less sweeping than some opinions attributed to him. The "Content of Religious Instruction" and "The Sunday-school Course of Study," are discussed by Dean Hodges and Mr. Harrower, and outline courses of instruction are given of much value. Three special topics, Biblical Biography, Geography, and Literature, are discussed by Professors McMurray, Kent, and Moulton, with special reference to methods of teaching in these specialties.

These lectures have a primary reference in many cases to the Episcopal churches. Generally speaking, it is probably true that the ordinary Sunday-school has not been so fully developed in the Episcopal churches as in some others. They have the advantage, therefore, in not having to overcome so much in the process of reform. They also have the conservative force of a church catechism and a church year to regiment their rearrangements. This new movement in the Episcopal church is under the impulse of Bishop Potter. We hope all our churches will follow in his lead in this as in other reforms of which he is the honored captain. (Longmans, pp. 288. \$1.25.)

A. R. M.

We have no doubt that the *Manual of Family Worship* recently compiled by Dr. J. S. Mills, aided by J. H. Ruebush as musical editor, will prove highly serviceable in many homes. It contains a sensible essay on the Christian Family, about a dozen poems of unostentatious quality on Home Life, one hundred and seventy Scripture readings, judiciously selected, arranged, and printed, almost two hundred hymns and tunes, chosen with an eye to general practicality, and between forty and fifty short prayers, intended to be used as suggestions rather than as actual formulæ. Full indexes are appended. The collection shows at every point much practical good sense and a healthy spiritual earnestness. (United Brethren Publ. House, Dayton, O., pp. 489. \$1.25.)

Whatever one may think of the philosophical or theological inferences of those who are specially interested in tracing the similarities and identities between the leading religions of the world, he can hardly fail to be thrilled and uplifted by seriously contemplating the literary parallels that may be drawn between the writings which each of them holds to be sacred scripture, whether didactic or devotional. The handy manual recently issued by a committee of a private association that calls itself the New York State Conference of Religion, is an interesting fruit of this comparative religious study. Its title is *A Book of Common Worship*. It consists of three divisions: Scripture Readings, drawn from the Bible and also from ethnic sacred books (Hindoo, Persian, Chinese, Buddhist, Greek, Roman, Mohammedan); Prayers, taken from prayer-books of every sort, or extracted from personal writings; and Hymns, from similarly various sources, mostly very recent. The compilers are R. Heber Newton, an Episcopalian, Gustav Gottheil, a Hebrew, and Thomas R. Slicer, who represents, we suppose, the movement for "Ethical Culture." In each division the editors have sought to group the materials selected under three heads: Universality in Religion, Ethical and Spiritual Religion (the more personal side), and Religion in Society and the State (the side

of social duty). The selections in each group are made with notable taste, a generous catholicity, and with but slight omissions, which are indicated. An index gives the source of each.

We are not disposed to detect in this collection a polemic purpose, or even to object to the leveling assumption that places the Bible side by side with other sacred books. We do not resent the elimination of all reference to Christ as God manifest in the flesh or to his atoning work. If the Bible is unique among the world's sacred literatures, it can be trusted to maintain itself in every association, and if salvation from sin is, as we think, the supreme religious need of mankind, the means of grace must, sooner or later, find place in all devout thinking. It would be easy to indicate what we feel to be the inevitable deficiency of this new prayer-book. But, in view of the earnestness and the modesty with which it is put forth for a special use among a limited class of "searchers after God," such criticism would be ungenerous. (Putnam, pp. 418. \$1.25 net.)

W. S. P.

American church musicians are constantly producing works of varying dimensions that have no little real merit. Most of these are published separately. But we are glad to note the appearance of *Schmidt's Choir Collection*, in which over thirty, more or less, favorite anthems, hymns, and responses are gathered together in convenient form. The editor, Mr. P. A. Schneck, has shown wisdom and taste in his selections throughout. (A. P. Schmidt, Boston, pp. 158. \$1.00.)

It is wholly impossible to keep up with the stream of ephemeral hymn-books of the "Gospel Hymns" type that pours forth from various publishing houses. Two of these have lately come to our table: *Gospel Praises, No. 2*, edited by Kirkpatrick and Gilmour, and *The Service of Praise*, by J. L. Hall, I. H. Mack, and C. A. Miles. The former is intended chiefly for evangelistic meetings, the latter for Sunday-schools, though they have many qualities in common. The hymns are mostly of the well-known sentimental kind that touches many hearts without requiring any intellectual attention, and the tunes are usually of the same sort. The second of these books is of a higher grade than the first, but both of them, in spite of an excellent intention, belong to a class which ought not to be used outside of special conditions, and which must always be of doubtful value. (Hall-Mack Co., Phila., pp. 224 and 208. 30 cts. each.)

The history of hymnody is not without its eccentric curiosities. Dr. Paul Carus' *Sacred Tunes for the Consecration of Life; Hymns of the Religion of Science*, apparently belongs here. It consists of a long preface defining the "Religion of Science" in various ways—for instance, as "the plenitude of the problems of to-day"; fourteen hymns, set to a singular selection of tunes, mostly well known, from all kinds of sources; and a series of notes on both music and words. The verses range from considerable elevation to mere trash, with an intermingling of the two at some points that staggers the critic. (Open Court Publ. Co., pp. 48. 50 cts.)

Dr. W. A. Bartlett's hearers must certainly have enjoyed the crisp, fresh, vivacious descriptions which he gave to them of his impressions gathered in a rapid journey in Europe during the past summer. He has done well to put them forth in a little volume under the title, *Ober Ammergau and other Places*. The reader of these unhackneyed sketches is taken in rapid succession to Westminster Abbey, to St. Paul's and to Dr. Parker's City Temple in London, to Windsor Castle, up the Rhine, among the Swiss mountains, to the Passion Play, and finally to Paris. Dr. Bartlett has made his volume in no sense a guide-book to these well-known scenes, but has wisely chosen rather to record the impressions which they wrought upon a wide-awake, enthusiastic American traveler. The result is more than usually successful. (G. C. Prince & Son, Lowell, Mass., pp. 103. 75 cts.)

W. W.

We hear much about the problem of the city church. At the same time we are startled by the reports of decline in the religious life of the country districts. Constructive work to meet new exigencies in city problems has been emphasized in the institutional church movement. Little is known about a similar work in remote districts. Few books are to be found on the country church — occasional articles in magazines are encountered. We therefore welcome this little book, *Institutional Work of the Country Church*, compiled by Rev. Charles E. Hayward, and published in Burlington. Most of the papers are written by Vermont ministers, and the methods suggested have been exploited in that state.

It is a significant work in calling our attention to the fact that our country ministers are studying this difficult problem, and that so much has been accomplished in a quiet way for the betterment of methods in the rural communities. There is too much in this little book to epitomize concretely the suggestions, but we would commend the volume to the careful consideration of country pastors wishing to know what has been done by some of their brethren in religious instruction by the Sunday Evening Club, The Church Paper, The Home Department of the Sunday-school, Reading Rooms, Out-district Work, Sociological Courses, etc. It is not necessary to agree with every suggestion of this book, nor to subscribe to all of the methods employed, while giving hearty welcome to this contribution, and hoping that it is the harbinger of other books of this class. (Burlington Free Press Ass'n, pp. 149. 50 cts.)

A. R. M.

We are glad to note that the interest in Dr. Dodge's remarkable poem, *Christus Victor*, has justified the issue of a second, slightly emended, edition in the same attractive form as before. (Putnam, pp. 186. \$1.25.)

Our Presbyterian brethren issue a *Hand-book for 1901* similar to ours in general scope, and also a special *Christian Endeavor Manual*, the latter edited by Wm. T. Ellis. We think that the publishers of our "Hand-book" might imitate with profit one or two features from the first of these, notably the full presentation of certain facts about our Theological Seminaries. The Endeavor Manual is also worth imitating, unless, per-

haps, it might as well be used in our churches just as it stands, since we cannot find anything in it subversive of the sternest Congregational principles. (Pres. Board of Publication, pp. 77 and 109. 5 cts. and 10 cts.)

On the basis of hints contained in Paul's letters to the churches of Asia Minor, particularly the Epistle to Philemon, Charles Edward Corwin has attempted to construct his novel *Onesimus*. He has succeeded in giving us a very pretty and interesting tale. The book is somewhat tame when compared with "Quo Vadis" or "Bên Hur"; nevertheless, it will serve as a real help to one who desires an insight into the actual experiences of the great Apostle. Onesimus does not figure so prominently in the book as might be expected from the title. Other characters named in Paul's letters seem to have been more attractive to the author. The book is fairly accurate, as a rule, in its archæological references, but there is surely a slip on page 209, where Paul is represented as making the sign of the cross over the newly baptized. (Revell, pp. 332. \$1.25.)

E. E. N.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

Calvin Terry, who died Dec. 9 at the city hospital in Quincy, Mass., after a paralytic stroke, was born in Enfield, Conn., Feb. 3, 1817, graduated at Amherst College, 1840, and at the Theological Institute of Connecticut in 1843. He was ordained at Griswold, Conn., Dec. 26, 1846, after supplying several churches, and was installed at Pilgrim Church, North Weymouth, Mass., in May, 1852. He acted as pastor of North Parish Church, Haverhill, Mass., six years, from Sept., 1869, and was afterwards superintendent of schools in Weymouth. He married Miss Mary E. Brooks, at Salem, Mass., Feb. 26, 1846. He published, among other things, a commentary on Genesis. Mr. Terry was a warm friend of Hartford Seminary, and was almost always present at its anniversary exercises up to the time when the infirmities of age prevented. Positive in his convictions and a ready speaker, his voice was often heard at the alumni meetings, giving utterance to his views as to the conduct of the Seminary. To such friends, who believed in and worked and prayed for the institution during its dark days, it owes a large debt of gratitude.

Information has been received of the death, in the summer of 1900, of Samuel H. Galpin. He was born at Wethersfield, Conn., Oct. 18, 1812; graduated at Yale College, 1835, and at the Theological Institute of Connecticut in 1844. He taught at Lexington, Ky., till 1853, and engaged in railroad business till 1864, after which time he was for many years clerk in the fifth auditor's office of the Treasury Department at Washington. He married Miss Marianne Perrin at East Windsor Hill, Conn., Nov. 28, 1844. One son, Samuel A. Galpin, the well-known business man of New Haven, survives him. Mr. Galpin was a man of strict integrity and has left an honorable record.

Thomas C. P. Hyde, who died in Andover, Conn., Oct. 26, was born at Bolton, in the same state, Oct. 28, 1825, graduated at Williams College, 1848; studied one year at Andover, and graduated at the Theological Institute of Connecticut in 1853. He was principal of the academy at Spencertown, N. Y., 1853-56, and preached at the same time in the vicinity. He preached for several churches in Connecticut, New York, Michigan, and Kansas from 1856 to 1859. The hardships which he encountered in Kansas impaired his health and he returned to Andover, Conn., in 1859, where he had married, in 1857, Miss Charlotte E. Burnap, who, with

a son and daughter, survives him. In 1852 he edited a revised edition of "Village Hymns." His last years were full of usefulness, and his release from suffering was sudden, as, seated with his family, he quietly fell asleep.

Samuel B. Forbes, '57, has been supplying the church in South Manchester, Conn.

George Curtiss, '63, of Minneapolis, Minn., has had the charge of the church in Kent, Conn., during the absence of the pastor, his son-in-law, Herbert K. Job, '91.

Azel W. Hazen, '68, read a paper on Home Religion at the November meeting of the Connecticut State Conference at Meriden.

S. Sherberne Mathews, '71, of Danielson, Conn., receives an increase in salary of \$100 the coming year.

Edward S. Hume, '75, who had been in this country since June, for the benefit of his health, sailed for Bombay, India, to resume work on his mission field. Before leaving New Haven he had placed to his credit, for the building of a church edifice in Bombay, the sum of \$10,000, by an individual who had become interested in his work.

First Church, Holyoke, Mass., George W. Winch, '75, pastor, has voted to make its pews free.

Franklin S. Hatch, '76, was dismissed, Dec. 5, from his pastorate in Monson, Mass., after a successful service there of thirteen years. He sails for India in February, to become secretary of the India, Burmah, and Ceylon Christian Endeavor Union, with headquarters at Calcutta. His work will bring him into helpful relations with the young Christians of those lands and will be of great service to the missionaries, who will give him a cordial welcome. He leaves his family for the present in this country.

Charles B. Strong, '76, pastor of the church in Harwinton, Conn., is holding a series of singing schools at Burlington and in his own church.

Clarence H. Barber, '80, has been elected chaplain of the Connecticut Senate for the session of 1901. His church in North Manchester celebrated its fiftieth anniversary on the evening of Jan. 8.

Dwight M. Pratt, '80, and his wife were given a reception by the Walnut Hills Church, O., of which he is pastor, on Oct. 11, the eighteenth anniversary of their marriage.

George E. Taylor, '80, lately field agent of Doane College, has accepted the pastorate of the church in Pierce, Neb.

Arthur L. Gillett, '83, gave an address, Nov. 3, before the Triennial Council of Y. M. C. A.'s in Theological Seminaries, on How to Interest the Whole Student Body in Missions. In the deep bereavement which has befallen Prof. Gillett in the death of Mrs. Gillett, which occurred on Jan. 15, he and his family will have the heartfelt sympathy of the entire body of the alumni, not a few of whom were greatly indebted to her for the gracious courtesies extended to them during their residence in Hartford.

Charles S. Nash, '83, read a paper before the General Association of California, Oct. 9-11, on The Church's Adjustment to Changed Conditions of Religious Thought.

George H. Hubbard, '84, has resigned the pastorate of the church in Enfield, Mass., the resignation to take effect April 1, 1901.

George B. Hatch, '85, of Berkeley, Cal., took the first prize of \$150 which was offered by a friend of the American Board for the best essay on some foreign missionary theme.

William W. Scudder, '85, Alameda, Cal., declines call to superintendency of the Home Missionary Society in Washington.

Edwin H. Byington, '87, was installed in November as pastor of Dane Street Church, Beverly, Mass. Parts in the service were taken by Henry A. Bridgman, '87, and Edward F. Sanderson, '99.

Williston Walker, '87, gave an address before the Worcester, Mass., Congregational Club, at their Forefathers' Meeting in December, on "A Century of Congregationalism."

Charles F. Weeden, '87, was dismissed, Dec. 19, from the pastorate of the church in Norwood, Mass., after a service of eight years, during which time 104 were added to the church. The benevolences also increased, and \$10,000 were paid towards the debt of the church. He becomes pastor of Central Church, Lynn, Mass.

Allen Hastings, '89, pastor of the church in Ontario, Cal., has been granted an extra vacation of five months, owing to ill health, and his place is being filled by John Barstow, '87, who is in California to complete the restoration of his health.

During the five years' pastorate of Edwin N. Hardy, '90, of Bethany Church, Quincy, Mass., 140 members have been received, forty per cent. of whom were men.

Richard Wright, '90, was one of the appointed speakers at the recent meeting of the Connecticut State Conference, his subject being Rural Evangelization. Mr. Wright was married, Oct. 9, 1900, to Miss Emelie Goodman of Hartford.

The members of Second Church, Danbury, Conn., Frederick M. Hollister, '91, pastor, are grouped in companies of ten for financial, social, and spiritual work, an arrangement that is advantageous to the interests of the church.

Stephen G. Barnes, '92, of Longmeadow, Mass., accepts a call to the pastorate of Union Church, Nashville, Tenn., and headship of the theological department of Fisk University.

Laura H. Wild, '96, secretary of the Y. W. C. A. of Toledo, O., has been licensed to preach by the Toledo Association.

Edwin W. Bishop, '97, was installed, Nov. 13, as pastor of South Church, Concord, N. H.

The church in Appleton, Wis., Fred T. Rouse, '97, pastor, celebrated its fiftieth anniversary Dec. 16-20. A gain has been made from the seven members of 1850 to the present membership of 700.

James B. Sargent, '97, resigned his pastorate in Hampden, Mass., Dec. 16, to accept a call to Thorndike in the same state.

William B. Tuthill, '97, was installed over the church in East Hartford, Conn., Nov. 7. The sermon was preached by Prof. Jacobus and other parts were taken by Clarence H. Barber, '80, and Edward E. Nourse, '91.

West Church, Portland, Me., John R. Boardman, '98, pastor, devoted an entire week early in November to Rally Services, each day being assigned to some special feature of church work or life, or to some particular class of workers. The week was a very helpful one to the church.

William W. Bolt, '98, has been warmly welcomed to his new field in St. Joseph, Mo.

Vernon H. Deming, '98, was installed, Oct. 3, as pastor of Grace Church, North Wilbraham, Mass. The sermon was preached by Prof. Jacobus, and other parts were taken by George W. Winch, '75; Franklin S. Hatch, '76; Nicholas Vander Pyle, '93; and George W. Fiske, '98.

Stanley A. Chase, '99, has concluded his work with the church on Mackinac Island, Mich.

Philip W. Yarrow, '99, pastor in Montevideo, Minn., was married, Aug. 8, 1900, in Lawrence, Mass., to Miss Georgiana Robinson.

Alfred H. Birch, 1900, is supplying the pulpit of the M. E. Church in Bantam, Conn.

Edmund A. Burnham, 1900, was ordained and installed, Nov. 25, over the church in Stafford Springs, Conn. Parts were taken by Profs. Merriam and Paton, F. S. Hatch, '76, and E. W. Bishop, '97. The call was given to Mr. Burnham on the very day that his predecessor, Mr. Bishop, preached his farewell sermon.

Charles A. Downs, 1900, was ordained, Nov. 15, at Michigan City, North Dakota, where he has charge of the Congregational church. Charles A. Mack, '84, took a part in the service.

Paul D. Fairchild, 1900, has finished his work at Trinidad, Col.

Albert S. Hawkes, 1900, was ordained, Oct. 17, in Edgewood Church, Providence, R. I. The sermon was preached by Prof. Mitchell, and a part in the service was taken by Winfield S. Hawkes, '68, the father of the candidate. Mr. Hawkes was married, Nov. 8, at Wilson Station, Windsor, Conn., to Mrs. Helen Wilson Morrison.

Charles E. White, 1900, has been ordained in Wilder, Vt., having accepted a call to the pastorate there, and begun work.

William H. Hotze, a former member of the class of 1901, was ordained, Oct. 16, at Norway, Me., and has accepted a call to Gilead, Me., and Sherburne, N. H. —

Seminary Annals.

E. H. Smith of the Senior Class addressed the Connecticut State Christian Endeavor Convention at Meriden, October 6, upon the subject, Organization in Mission Work. Mr. Smith also took part later in the Missionary Committee Conference, which considered favorably the plan of seminary deputation work from Hartford and New Haven, under the auspices of the Christian Endeavor Societies of the state.

There was a base ball game October 6 between the Juniors and a consolidated team composed of Middlers and Seniors, in which, the Juniors were victorious.

October 5 the Faculty tendered a reception to students of the Seminary and invited guests, in Case Memorial Library. About four hundred invitations were issued, and there was a large response. A very enjoyable evening was passed by all.

The Choral Union resumed its rehearsals of "The Damnation of Faust" Monday, October 8. It is now engaged in the preparation for the annual winter concert of "The Erl-King's Daughter." Several of the students are members of the Union.

Rev. James H. Roberts of Kalgan, North China, gave a very interesting account Thursday, October 18, of the escape of the Kalgan missionaries through the Gobi desert and Siberia. Mr. Roberts was at Tung-cho the latter part of May attending a conference of the China Association. At that time the Chinese were making disturbances directed against the railroad, because its completion and operation had thrown many out of employment and destroyed the business of Tung-cho to a large extent. Many of the missionaries felt they were sitting upon a volcano which might destroy them at any time. From Tung-cho Mr. Roberts and others went to Peking, from which the only escape was into the interior. In disguise the missionaries escaped to Kalgan.

The native Christians were advised to scatter, and so far as known they all escaped. The missionaries surrendered themselves to the officials to escape the mob which would give them no chance to rest; the government was bitterly hostile to the foreigners, and sent them away toward the north under escort. Fifty miles northwest of Kalgan they providentially found a caravan of camels gathered by the British consul at Shanghai for exploration of the country. With these and with supplies gathered by a return to Kalgan of two of the missionaries, the caravan started on its journey across the desert. As they were delayed through the loss of a camel, four missionaries, who had suffered severe ill treatment at the hands of the Chinese, were able to catch the fugitives. These new comers brought with them \$700, which was fortunate for all.

The party suffered much during the trip through the desert from fatigue, thirst, and insects. They traveled day and night, covering usually about forty miles in a day at a rate of two and a half miles an hour. The food supply was low, many of the party were sick, and there was constant danger that the animals would be stolen. After thirty-eight days of this severe traveling they reached Urga. During this time they had rested eight days, four of which were Sundays. From Urga they passed into Siberia, being kindly treated by the Russians, and furnished with a special train to St. Petersburg.

At the students' conference meeting October 23, E. E. S. Johnson of the Middle Class delivered an address upon the life and work of Caspar Schwenckfeld, the reformer.

The seminary was closed Wednesday, October 24, to give the students a chance to attend the annual meeting of the A. M. A. at Springfield, Mass. About seventeen students and six of the professors were in attendance on the meeting.

Mr. Marsh, who is associated with Mr. Wishard in the forward movement of the American Board, met the students twice during the last term in conferences regarding deputation work during the Easter holidays. Several of the men will probably engage in this work.

There are two mission classes in the Seminary this year, in addition to the work of the Mission Course, studying denominational missions: one, the missions of the American Board, the other those of the Presbyterian Board.

C. M. Woodman of the Middle Class and F. B. Hill of the Junior Class represented Hartford at the conference of the seminaries of this country at Allegheny, Pa. Prof. Gillett was one of the speakers at the conference.

On November 7 Hamilton W. Mabie gave a very interesting address upon "Literature as a Personal Resource," before the Froebel Club of the city in the chapel.

Dr. W. A. P. Martin, president of the Imperial University, Peking, China, addressed the seminary Tuesday evening, November 13.

In regard to the present condition of China Dr. Martin said that the persons of the ambassadors had always been sacred, and the attack upon them was against teaching and tradition, and was the result of a fanatic outbreak. It was really an attack upon the Tartars who are in power. The Chinese are not so good as formerly. Li Hung Chang is a great statesman, but there are better men.

Dr. Martin spoke of the capture of the Taku forts, their importance, the providential manner of their capture, and gave personal reminiscences of earlier attacks upon these forts by foreigners. The speaker praised very highly the work of the American soldiers in the march upon Peking.

In regard to the causes of the outbreak, Dr. Martin said that a reaction was required to account for so great a catastrophe. The young emperor saw the necessity of raising the people, so he introduced reforms. But he went too fast. And some of the older men went to the Empress

Dowager, who was anxious for power, and asked her to take possession. She deposed the emperor and canceled the reforms except one: the new university, which was a favorite scheme of the Emperor's and Li Hung Chang's.

The Boxers were not a special organization to drive out the foreigners, but they are at least a hundred years old, and have greatly troubled the officials. Their origin is obscure. They were lawless and hostile to government. The Germans seized a sea port, which aroused the people in that province. The railroad further incensed the people because it crossed the cemeteries of their ancestors. The Boxers took advantage of this opportunity to further arouse the people against the foreigners. They claimed they had charms to protect them from bullets, and by means of trances, etc., they gained great influence over the people. The government really secretly encouraged the Boxers. The missionaries early warned the ministers of the impending trouble, but these warnings were disregarded.

Dr. Martin then gave a thrilling account of personal experiences in the siege of Pekin. In regard to the future he prophesied the opening of a new era for all enterprises by the expulsion of the darkness by the missionaries.

Rev. E. S. Hume, '75, of Bombay, India, spoke in the chapel Wednesday evening, November 14, upon work in India, showing the lines of progress and indications favorable to future advance.

Rev. C. S. Sanders, '79, of Aintab, Turkey, addressed a missionary meeting of the Seminary upon the work in central Turkey, dwelling largely upon the historical interest of that section.

At the faculty conference held during the last term Professors Walker and Pratt spoke upon "The Minister in Relation to Money Problems."

Mr. E. H. Smith of the Senior Class has received appointment as a missionary of the American Board. Mr. A. R. Kepler of the same class has received appointment under the Presbyterian Board.

Messrs. Barker and Marsh have been supplying at Blue Hills during the past term, and Messrs. Dana and Ide have supplied at Wilson's. At the latter place a new chapel was recently dedicated, Prof. Jacobus preaching the sermon.

The preaching appointments during the fall term have been as follows: Oct. 7, Ide at Blandford, Mass.; Snow at Danbury, Conn. Oct. 14, Goddard at Tolland, Conn.; Taisne at Torrington, Conn. Oct. 21, Thayer at Blue Hills, Hartford; Davis at Hampden, Mass.; Barker at Stafford Springs, Conn. Oct. 28, Snow at the Presbyterian Church, Hartford. Nov. 11, Austin at Hampden, Mass.; Smith at Wilson's; Ide at Blue Hills, Hartford; Sargeant at Putney, Vt. Nov. 18, Bieler at Hampden, Mass.; Thayer at Franklin, Conn. Dec. 2, Bieler at Kent, Conn.; Austin at Coventry, Conn.; Snow at Presbyterian Church and Blue Hills, Hartford. Dec. 9, Davis at Coventry. Dec. 16, Ide at Blandford, Mass.

Chapel exercises have been led during the last term by Rev. Mr. Duncan of Manhasset, L. I.; Rev. Mr. Potter of Center Church, Hartford; Talcott Williams of Philadelphia; Dr. Meserve, '69, of London, Eng.; Dr. Sperry, who afterwards addressed the men of the Seminary in the chapel; Rev. Mr. Ewing of Baltimore, formerly a missionary in India, who afterwards addressed the students' conference upon the Students' Volunteer Movement and the work in India; and Rev. Mr. Sanders, '79, of Aintab, Turkey.

Missionary deputation work has been done to some extent thus far this year. October 14 Mr. Kepler spoke at the C. E. meeting at the Fourth Church, Hartford, Mr. Garfield at the C. E. meeting at Wilson's Station, and Mr. Hawkes at the C. E. meeting at Blue Hills. December 16 Mr. Goddard spoke at Poquonock, Conn.; Messrs. Davis, Smith, Hill, and Seabury at Jewett City, Conn. Dec. 30, Messrs. Hill and Smith spoke at Lebanon, Conn. Mr. Smith has also done deputation work at Guilford, Conn., and has made several other missionary addresses.

General exercises have followed the usual course the past term. Wednesday, Oct. 9, several men gave accounts of their summer experiences: Mr. Davis spoke upon work in the West; Mr. King, work in the South; Mr. Garfield, Fresh Air Work; Mr. Fuller, A Trip to the Klondike; Mr. Snow, Census Work. Oct. 31 Mr. Hunsberger read a hymn, Mr. Mills the Scripture, and Mr. Austin preached the sermon. Nov. 14 Mr. Gaylord read a paper on Biblical dogmatics and Mr. Barker preached. Nov. 21 the hymn was read by Mr. French, the Scripture by Mr. Leavitt, the sermon was by Mr. Ananikan. Dec. 12 Mr. Meserve read a hymn analysis, and Mr. Bieler preached.

Mr. Ananikan is conducting regular mission work among the Armenians of Hartford and New Britain.

Mr. De Salvio is engaged in the Italian mission on Morgan Street.

The passages chosen for exposition in chapel this year are as follows: President Hartranft, the Book of Proverbs; Professor Pratt, the Gospel of John; Professor Jacobus, the Prophecy of Isaiah; Professor Walker, the Westminster Catechism; Professor Mitchell, the Gospel of Matthew; Professor Beardslee, Traits of the Mind of Christ; Professor Merriam, Some of the Motives of Paul; Professor Gillett, the Gospel of Mark; Professor Paton, the Obscure Prophets of Israel; Professor Macdonald, Selected Passages; Professor Nourse, the Psalms.

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To *The Student Quarterly* — All Hail! Long life and prosperity! May all thy to-morrows fulfill the promise of to-day! May alumni eagerly peruse thy pages and find therefrom how the student of to-day is attaining to that which the student of yesterday strove for! May the friends of thy youth be many, and the supporters of thy advancing years be multiplied! Thou art a goodly child, fair to look upon, and of gracious utterance. Thou speakest forth the true spirit of Hartford. Thou deservest well of all her friends. We clasp thy hand, Brother, and again we say All Hail!

THE CHARLES M. LAMSON fund for missions was completed on the first day of March. The announcement was the occasion of great gladness in the hearts of the friends of the Seminary. A word of history respecting it may not be out of place. A year ago last winter Mr. D. Willis James of New York conceived the idea. He had been vice-president of the American Board while Dr. Lamson was president, had been closely associated with him in the trusteeship of Amherst College, and through intimate acquaintance with him had been won by the winsomeness and power of Dr. Lamson's personality. It seemed that if there was to be a memorial to him it might fitly be in the city where he spent his last years of crowning usefulness, and that it should appropriately recall his devotion to the great missionary cause to which it may not improperly be said he gave up

his life. At the same time, no memorial of Dr. Lamson would be altogether suitable that did not embody his characteristic spirit of continuing helpfulness. At that time Hartford Seminary had just projected its Course of Missions, and it appeared to Mr. James that the endowment of this course most perfectly realized what was desirable for a memorial to the beloved president of the American Board. He accordingly offered to give \$25,000 when an equal sum had been secured. The uncertainties of the presidential election somewhat delayed the completion of the project, but March first, the conditional date fixed by Mr. James, saw the sum raised. The Seminary accepts the trust, feeling that it is hallowed by the memory of a godly man and by the consecration to a holy cause.

PROFESSOR WALKER's decision to accept the invitation of Yale Seminary to succeed Dr. Fisher at New Haven was made public at so late a date that it was impossible to note it in the last issue of the RECORD. At this time, therefore, it remains for us only to put on record the profound sense of loss that his going occasions; and our appreciation of the brilliant scholarship, the skill and enthusiasm as a teacher, the faithfulness to all duties, the administrative efficiency and never-flagging effort for the welfare of the Seminary that characterized his years of service here, and to express our best wishes for his success in the new field of labor which he has chosen.

CONTRARY to our custom, we devote almost the entire space allotted to "Contributed Articles" to a paper by Rev. C. S. Sanders on the attitude of missions toward the native churches. This is a question of the very first importance in foreign missions. We all of us recognize that some time it is to be expected that those countries which are now counted as mission fields will cease to be such. The question is, how to plan so as to bring about this most desirable end in the quickest and most secure manner. Mr. Sanders has had an exceptional experience in mission labor which has enabled him to speak from minute per-

sonal knowledge. His work has been chiefly in "touring" from the mission station at Aintab. It has been his habit to mount his horse, and to visit the churches, making his home with the people. He has thus, to an exceptional degree, become acquainted with the thought and aspirations and purposes of those to whom he has ministered, and is able to see things as they see them. We feel sure our readers will be interested to note not only the conclusions he arrives at, but to follow the broad basis in scripture and history on which his conclusions rest.

THE PAST WINTER has been made sadly memorable by the deaths of three of the most distinguished English church musicians, namely, Sir Arthur Sullivan on November 22d, Edward J. Hopkins on February 4th, and Sir John Stainer on April 1st. Hopkins was much the oldest, almost 83; while Sullivan and Stainer were both about 60. Hopkins belonged to a distinctly older school, though he could not be called antiquated. Sullivan took up dramatic writing with such persistence that his popular fame rests mainly upon it, in later years withdrawing from all sacred music. Stainer was by far the greatest scholar of the group, and by far the most influential as an educational leader. Sullivan had the finest gift of the three for lyric melody, being a positive genius in the field of the solo song. Stainer was a harmonist of great originality and a master of solid, massive, richly organized choral writing. Hopkins excelled in a certain easy fluency of part-writing, in which dexterity and grace of structure were conspicuous. Both Hopkins and Stainer were famous as organists, the one serving more than fifty years at the Temple Church, and the other winning his international fame chiefly at St. Paul's Cathedral.

In church music, Sullivan will long be remembered as the last of the trio of fertile writers of tunes, of which Dykes and Barnby were his predecessors. Hopkins' name is cherished in most affectionate regard by all who came to know his genial and catholic interest in every side of practical sacred music. Stainer doubtless stands above them both for the vigorous im-

press of his cultivated personality on all the standards of service music in the English Church, and for the enduring nobility and interpretative power of his anthems and cantatas.

These were all men of high and devout character, Hopkins and Stainer conspicuously so. Each will serve as a fruitful inspiration to scores of younger men. In the attempt positively to affect the rising generation, Stainer spent the last years of his arduous life, and it is likely that his devotion to this task was one reason for his seemingly premature death. He achieved no such brilliant popular renown as Sullivan, but it may be doubted whether any musician in England in recent years has so firmly and finely built himself into the fabric of her musical culture. For this reason his death, besides being the most recent, must be felt to be the greatest bereavement and loss.

WE CAN but re-echo the expressions of surprise, indignation, and regret that come from all sides over the recent articles of our erstwhile fellow townsman, Mark Twain. It is amazing that so experienced and astute a man should have been so reckless at the beginning and so obstinately obfuscated at the end. It is exasperating to have him employ and maintain a perverted opinion in support of a moral issue in such a way as to inflict an enormous amount of immoral injury both on a far-away missionary and on a venerable society. And it is most painful to watch this famous humorist, whose later works have often touched the high level of wholesome satire and whose heroic struggle with debt has won him admiration, now descending to positive slander, uttered in petulance and reiterated with heat. One's mind recurs to the still more outrageous attack of Robert Louis Stevenson on Rev. Dr. Hyde. But we suspect that Mr. Clemens will be far more injured in popular estimation than was Stevenson, for he has less to fall back upon. We can only hope that he will yet see "a new light" on the whole matter.

THE TRAINING OF A NATIVE MINISTRY ON FOREIGN MISSIONARY GROUND *

Missionaries differ as to the details — sometimes even as to the principles — of their work more, probably, than ministers at home. The reason is obvious. The great majority carry very considerable responsibilities, practically alone. It is easy to see that the circumstances favor the development of self-reliance. This usually carries with it the ability to think for one's self and to stand by the resulting convictions. It is easy, also, to see that in non-episcopal missions the majority must rule, subject to modification of their decisions by the home society.

In the consideration of a question like this, two methods of procedure are open to us: On the one hand, to reflect the opinion of the majority, as confirmed by the traditions and practice of the parent society, even if in details it does not represent the writer's opinion. On the other, to state one's own convictions, whether others agree with them or not. In this paper the latter course will be pursued. In order to prevent misconceptions, however, it will be right to say that so far as the author is aware, all the brethren of his own mission would heartily agree with the general principles here set forth, while often criticising details.

This discussion will be based on certain presuppositions, viz.: (1) That in the Acts and in the Epistles of Paul we have an inspired picture of missions. (2) That all can be led into the same loving spirit and robust common sense which characterized Paul, if they really wish it, and do not assume prepossessions or states of mind that practically exclude such leading. (3) That missions so guided (including the home churches in their organized capacity) can adapt the above inspired model to

* Lectures in the "Missions Course" of Hartford Seminary. Delivered during the winter term, 1901.

modern circumstances, privileges, power, and resources without losing or at all changing the essential principles.

The discussion will take up the following topics:

- I. The inspired (or shall we say, Pauline?) model.
- II. Departures from this model in the past history of missions.
- III. The model adapted to modern circumstances, with special reference to the training of a native ministry.

I. THE PAULINE MODEL.

It may be safely assumed that not without definite purpose were the operations of the great missionary to the Gentiles so fully recorded. We speak of Paul only, because in the Epistles of James, John, and Jude there is no material from which to gather data respecting the questions under discussion; in those of Peter, the little there is only confirms Paul.

Looking at the Acts and Epistles of Paul from the standpoint of missionary administration, we are impressed very forcibly by

(1) The degree to which the actors are in the background in their reports, and God is the source of success. Acts 14²⁷, 15⁴, 21¹⁹; I Cor. 3 *passim*. This may seem now to have no bearing on the question; later this bearing will more clearly appear.

(2) The prominence of the local native church. We say nothing of the parent Jewish church. But when, under Paul, as led by the Holy Spirit, the church begins to reach out to the Gentiles, there begins to be a basis for studying foreign missionary procedure. A person familiar with modern missionary literature is much impressed by the absence of the terms "our converts in —", "our people in —"; but we find "the church in —", "the brethren in —", or "the saints in —", etc. Acts 14²³, 15⁴¹, 16⁵, 20¹⁷; Rom. 16¹⁶; I Cor. 1². See how in I Cor. 1¹²⁻¹³, and 3⁵ and 4¹ he combats the idea of possession. I Cor. 4¹⁵ does not militate at all against what we are saying. See also I Cor. 16¹⁹; II Cor. 1¹; Phil. 1¹; I Thes. 1¹; etc. More important than any particular verse or verses is the spirit breathing

through all the Pauline part of the Acts and all the Epistles of Paul.

It is not necessary for us to decide just what is the meaning of *ἐκκλησία* here. Whether it means an organized or a practically unorganized body, it is very plain that the Christian communities were looked upon as independent, and as constituting true churches, in the same sense that the parent church was called a true church.

(3) The quick development of the native ministry. Acts 14²³, 20¹⁷; I Cor. 4¹⁵; Phil. 1¹; I Tim. 3 *passim*, 5¹⁷ and *passim*; II Tim. 2²; Titus 1^{5, 7}; Hebrews 13^{17, 24}; I Peter 5¹.

What does the native ministry mean? We take it to mean the local ministry; not apostles and their immediate followers, but those appointed in the newly-gathered churches, as teachers and elders. I and II Tim. and Titus presuppose them.*

Notice also that none of the references to them speak of them as a new institution. They seem to have been assumed as necessary from the very first.

(4) The responsibility of the native church, Acts 20¹⁷⁻³⁵, especially vv. 28-31. Strongly implied in I Cor. 3¹⁴, etc., where Paul does not pretend to send anyone to keep the Corinthians straight. This probably means little to those unacquainted with modern missionary methods, but much to those who are experienced on those lines. In I Cor. 5^{4, 5} he holds them responsible and takes no action *himself* except calling them to do their duty. Compare verses 12 and 13 of same chapter. See also II Cor. 2 *passim*, 13⁵ (but compare on other side the 2d verse), I Thes. 5¹⁴.

(5) How unlimited the love, and how limited the authority of his attitude toward these churches, Rom. 12¹, Acts 20¹⁷⁻³⁸. He sends Timothy, I Cor. 4¹⁷. Notice how tenderly expressed, yet the following verses show authority in reserve. I Cor. 16¹⁻³, also 4¹⁻¹⁵; II Cor. 7⁷⁻¹³. Note particularly from a missionary standpoint (relation to native church) II Cor. 7¹⁶. Notice also on general question II Cor. 8¹⁰ and 11 ("advice"); also 23d

*"In his earliest letters to a European Church, Paul urges the recognition and esteem of 'those who labor among you and preside over you in the Lord and admonish you,' thus implying a local administration, though not further defining it. I Thes. 5:12." (*Encyclopædia Biblica*, Vol. I, p. 825.)

verse, "fellow helper concerning you." See how he keeps his *authority* in the background, except in moments of indignation, as II Cor. 10⁸⁻¹¹, when the authority is asserted; but, after all, how quickly it disappears. It is implied in Col. 2⁵. See also I Thes. 2¹¹, 4¹. See Philemon — the matter of Onesimus. But see how he watches over conduct, I Cor. *passim*, and how over conduct and doctrine, Epistle to Galatians.

(6) How his work was proclaiming the Gospel, organizing the results, and then leaving the churches to themselves, exercising only a little oversight. Rom. 1¹¹; I Cor. 1^{14, 16}, and 17 (showing how little he entered into questions sometimes considered of paramount importance), II Cor. 5²⁰ and the general tenor of all his writings and practice. All Paul's Epistles show how carefully he watched over his churches; their contents show how completely he held them responsible for themselves.

(7) No financial help at all is given to these missionary churches, but, on the other hand, is asked of them sometimes, not for the support of church institutions, but to relieve suffering among the brethren. I Cor. 16¹⁻³ and II Cor. 8 *passim*, also 9th chapter, etc.

(8) How unessential local prejudices were let alone, in the way of adaptation to locality. See I Cor. 9²⁰⁻²³, and in the light of this passage read all the epistles.

Now, what changes are necessary to adapt this model to modern circumstances, power, and resources?

As to (1). No comment is necessary, so far as individuals are concerned, on this point, viz.: making God's agency always prominent and keeping that of the human actors in the background. It may, however, be considered an open question whether the Protestant denominations do not think and speak of their own agency, and insensibly assume a feeling of ownership to a degree less happy than the fraternal relation which should exist.

As to (2), (3), (4), (5), and (8). In adapting to modern resources and conditions the Pauline model, we take the ground that the wisest missionary policy is that which follows most closely the Apostolic method. As to (2); the prominence of the

local native church, (3) quick development of the native ministry, (4) putting responsibility onto the native church, (5) the attitude which makes a missionary a brother, not a master (it was stated above differently), and (8) the attitude which treats local prejudices and aspirations kindly, there are no reasons for changing Paul's methods, except prejudices which have arisen from long-continued courses of paternalism.

As to (6) and (7). In adapting (6), the way Paul limited himself to proclaiming the Gospel and organizing the results, and (7) financial independence, we hold that modern circumstances, the ability and resources of the church, the number of those who are able to instruct, and the way the world has been made accessible through improved methods of communication, make it fit that the missionary churches be helped whenever the help is really an advantage to them. Any degree of help is advantageous which really tends to make the native churches strong, independent, and able sooner to stand by themselves as self-respecting, self-governing, self-supporting, and self-propagating churches. Missionary literature has become very familiar with the terms "self-supporting," "self-governing," and "self-propagating." I think the term "self-respecting" is an important addition. The remaining three specifications will quickly follow when true self-respect has been evoked.

But while we seem to depart here from the Pauline model, it is a legitimate development. The church of to-day in the most favored lands enjoys the heritage of nearly nineteen centuries of development. So far as we can make these missionary churches partakers of our spiritual blessings, it is our duty to do so. Hence the diffusion of the Bible, of Christian literature, all education that tends toward the great aim, and all medical work that really opens the way of the Gospel, are well within what can be considered a legitimate development of the model given us.

Or, it may be put in another way. In Paul's time all was imparted to the Gentile churches which the parent church had to impart. Should we do the same thing it would mean considerably more than proclaiming the Gospel and organizing churches. We can help them more with great advantage.

To illustrate: Fifty years ago it was considered no misfortune for a young man to be obliged to work his way through college; now, no one who has the means of helping his son thinks of compelling him to do that. And yet, it did make a man self-reliant. Now, however, we consider that, though a great advantage, it is overborne by the disadvantages. The aim is well shown forth in the Pauline model—the independent native church. The only way to develop this is through a robust native ministry. The circumstances of different countries vary widely, but usually it seems necessary to use money in developing a native ministry. So far as this hastens the end toward which we aim and its use is limited to absolute necessity, it seems a wise plan. Experience shows that such a ministry must, as a whole, be composed of married men. The development of the wife, while usually a less-prolonged process, is still just as important, and thus the general and the woman's boards work together for the accomplishing of one great end. Whatever hastens this end is legitimate.

II. DEPARTURES FROM THE APOSTOLIC MODEL, IN THE PAST HISTORY OF MISSIONS.

These departures have, in the history of missions, been very serious.

(I) Ancient missions.

With the rise of a sacerdotal ministry and a liturgical worship, and with doctrine and practice become sacramentarian, missionary work, so far as it was carried on at all, slowly changed, so that from being a proclamation of the Gospel it became a teaching of its rites and ceremonies. Though the change was far from complete in his time, it is very sad to see the good Chrysostom so troubled about getting martyrs' bones for his missionary churches in Phoenicia. Still, the idea of developing independent churches does not seem to have been lost easily or soon. Missionaries go out from time to time, teach their rites and ceremonies, sometimes teach and translate the Bible, but do bring the nations to whom they minister considerable improvement, and often the result is a national church.

(2) Roman Catholic missions.

From our standpoint, Roman Catholic missions have gone entirely wrong. With the church and not God continually exalted; with the native church kept purposely dependent and subject to Rome and guided by a foreign clergy; and with the Gospel as contained in the Bible withheld in great measure and a liturgy taking its place, it is hard to see where wider divergence from the original model can be imagined and yet keep up any semblance to a Christian church.

(3) Protestant missions.

Coming to Protestant missions, it is hard for us to realize how absolutely untrodden was the field entered by the first Protestant missionaries. At that time very little was known respecting the missionary efforts of the church since the apostles' time. Most of those missions had for their object the teaching of ritual, or rather the propagation of Christianity conceived of mainly as a system of rites and ceremonies. Hence, had the first Protestant missionaries known much about them they would not have been led to the true theory of missions.

When Ziegenbalg and Plutschow went to Travancore in 1705 they started right in giving such importance to the translation of the Bible, making it possible for their adherents to really know something of the content of the Gospel and to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you." In this respect they differed widely from Catholic missions. But, on the other hand, they seem to have fallen into the curse of modern Protestant missions—in one word, paternalism.

In showing how Protestant missions slowly found their way from the old methods to the modern common-sense methods, we will examine somewhat the history, so far as this question is concerned, of three modern societies.

(a) *The Church Missionary Society.*

The History of the Church Missionary Society, by Eugene Stock, is our chief authority. Mr. Stock (Vol. II, p. 412, 413) draws a striking picture of early mission methods.

"In early days the paternal system prevailed in Missions. In Indian phrase, the missionary was *Mabap* (father and mother) to his converts.

His spirit was that of St. Paul at Thessalonica, 'We were gentle among you, even as a nurse cherisheth her children.' The sheep had to be shepherded, and the missionary was the shepherd. Evangelistic work was transformed into pastoral work and the evangelist became the pastor. Now pastoral care of the converts was of course indispensable; but not at the cost of the evangelization of the heathen. The spirit of the missionaries was right; was their method wrong? It was so in part. The result of it was that agencies and money designed to evangelize the heathen were used to make provision for the worship and instruction of Christians; and in India at least the converts who in their heathen days had paid heavily for their religious rites now got them for nothing. With this they were quite content; they looked to the missionary for everything, and they were not disappointed. There was much that was attractive in the system to the outward eye. A mission village with a kindly German missionary in the central bungalow — the Germans were ideal for this work — pleased every visitor. But such a mission could never have its euthanasia in a self-governing, self-supporting, self-extending church."

By "euthanasia" Mr. Stock means the ideal termination of a mission, ceasing to be because Christian institutions have become so well grounded that no longer is there any need for them.

Again Mr. Stock says (Vol. II, p. 412), in speaking of the independent native church:

"There is no sign in the first half of the century, or at all events in the first forty years, that any one either in the Church of England or outside of it had given a thought to the matter. Henry Venn led the way with his powerful mind; and with no experience or precedents to guide him, he gradually formed conclusions and worked out plans which have since been adopted in substance by most missionary societies sufficiently advanced to have Christian communities to think about."

This claim will be referred to again later on.

Again (Vol. II, p. 413):

"Thus, in November, 1849, just a year after the Jubilee Commemoration, there appeared in No. 7 of the new Church Missionary Intelligencer an article entitled 'Native Christians under European Superintendence, the Hope of Missions.' 'Under European Superintendence.' Then the true euthanasia was not yet thought of even as a hope. . . . Anything like church organization is not even alluded to. The application is an appeal for able men to superintend the congregations. 'The heir,' quotes the writer, from St. Paul, 'as long as he is a child . . . is under tutors and governors.' 'What a high office,' the article concludes, 'for the European missionary.' And so it was and is, but was the child never to grow up?"

On the other hand, see how Mackay of Uganda, of the same society, when on his way to Uganda some thirty-eight years

later, looks forward with interest to the time when there would be a black bishop. (*Mackay of Uganda*, p. 73).

Again (Vol. II, p. 414):

"Lack of missionaries led to pushing of native agency."

"And as it was the inadequate supply of men that led the society to employ more natives, so it was the inadequate supply of funds that led it to make resolute efforts to throw the native churches on their own resources. This remedy for lack of funds was not thought of in earlier days. When the income fell short it was extension that was checked, it was the young missions that suffered . . . But sounder views came gradually to be adopted. The true lesson intended by these interruptions of financial progress was understood. It was perceived that not the newer but the older missions should be dealt with, by 'moving' the native congregations to a proper sense of their obligations."

Venn's first minute was adopted by the committee in 1851.

Again (Vol. II, p. 415):

"The Special Finance Report of 1841 . . . had urged that the converts should support their own ministry; but this was to prepare the way for it to be endowed by Government."

Again, p. 413:

"The Jubilee statement which succinctly reviews the whole work of the Society is absolutely silent on the question; but it was announced that a portion of the Jubilee Fund would be 'employed in assisting native Christian churches to support their own native ministers and institutions.'"

The great contrast between the former and the present method cannot better be shown perhaps than by noting that at the time of Mr. Venn's note they were entirely supporting all their congregations, though they had been active as a society for fifty-three years. As a contrast we quote some statistics of the Uganda mission. It must be acknowledged, however, that this is a phenomenally successful mission.

Founded 1877. First martyrs 1885. Hannington killed later in 1885. Great persecution 1886-87. Six natives admitted to deacon's orders in 1893 (*C. M. S. Hist.*, Vol. III, p. 447). By the end of 1895, 200 teachers and evangelists were all paid entirely by natives; 200 buildings were thronged every Sunday; 10,000 copies of Luganda New Testament in circulation; 6,000 souls under daily instruction; 50,000 who could read. (*C. M.*

S. Hist., Vol. III, p. 738). What wonder that a mission counting within eighteen years such names as Mackay, Hannington, French, Pilkington, and Tucker upon its rolls should be successful!

(b) *The Baptist Missionary Union.*

Certainly the nineteenth century has seen no greater missionary than Judson, but the book *Gold and the Gospel* makes the statement that he did not wish to ask money from his congregations in their earlier years (for their own support, of course), lest, under the influence of their Buddhist ideas, they should consider that they had gained some merit (p. 133).

Again, in a book called *Rivers in the Desert* (p. 286), Dr. Judson is quoted as follows:

"Few of the natives that I pay know how much they get." This may save some trouble, but how about the results in character of such suspicious methods?

In the same book (p. 272) we read:

"It had been Judson's steady aim to raise up a *native* ministry. Believing that without it Christianity could never take root among a people, he had surrounded himself with men whose gifts and graces seemed to promise success in the work of evangelization. One of his most marked characteristics was the art he possessed of attaching laborers to *his service* and of stimulating them to hopeful effort."

But see the standpoint. Everything gathers not around the native church, but around the missionary.

The same book (p. 245, note) gives a most pleasing picture of Judson rejoicing over his native pastors.

"I asked Thah-a to go with me, but he thinks it quite impossible on account of having so many irons in the fire, that is, hopeful inquirers, whom he must stay to bring forward and baptize. He is as solicitous and busy as a hen, pressing about her chickens. It is quite refreshing to hear him talk on the subject and see what a nice careful old shepherd he makes."

How strange to read this and then see above how the work was looked upon as centering not around the native church, but around Judson, and to see how in business matters he did not hesitate to take courses which were based on the idea that they could not be trusted.

The earliest missions, certainly those to India, seem to have gone on the basis of giving everything. The Orientals are almost always very willing to receive, and all too often willing to dissimulate in order to receive. This temptation comes to them on lines where they are least able to resist. The earlier missionaries were, of course, to the last degree rejoiced to receive their first converts. Usually these would be severely persecuted and often cut off from their livelihood. What more natural than that they should be helped? What more natural than that this help should be continued? Finally, by a very natural development, we find the converts expecting to be helped — their self-respect gone, and the missionary begins to write home how mercenary they are.

A quotation from the experience of the American Board is instructive (*Missionary Herald*, 1856, p. 276):

"The experiment of having meetings in the villages every Sabbath, conducted by catechists, has succeeded better than was expected. The attendance continues as good as at first, and the catechists seem much encouraged."

By this it would seem that no real responsibility was put on catechists until this time, though the mission had been in existence for forty years.

"One good result of the effort has been that it has given the catechists more confidence in themselves and led them to feel more their responsibility. As a result of this the people have more confidence in them, and in many cases apparently give them the credit of doing the work, because they are really interested in it and not to please the missionaries. We labor in hope that these efforts will be owned and blessed of the Lord."

Surely this is not very good testimony regarding the motives usually attributed to the native preachers by the people in general.

Another quotation is from a missionary standpoint and very painful. (*Gold and Gospel*, p. 69):

"In my early years of missionary labor, before I was fully acquainted with native character, I was decidedly in favor of ordaining the prominent assistants, but of late I have been so fully persuaded of their general unfitness for the ministerial office that I could not in conscience consent to the ordination of a single one with whom I have been acquainted."

Compare, in contrast, II Cor. 7¹⁶: "I rejoice therefore that I have confidence in you in all things." This, too, written to his most troublesome congregation, in which actual crime had developed!

The developing of these traits, under paternalism, made the appointment of natives as preachers, and especially as ordained pastors, to be long deferred. The converts, of course, continue to hang on to the missionary, instead of developing into churches, ministered unto and supported by their own people. In this respect Mr. Abbott — of whom more hereafter — seems to have been wise beyond his time. He appears like a prophet in his clear understanding of problems, which, at the time, were not grasped by his associates. (*Gold and Gospel*, p. 74, etc.)

There are two distinct issues involved: Treating the native pastor or preacher so he can respect himself; and the development of the self-supporting, self-governing, and self-extending church.

The question of the self-respect of the preacher is fundamental. In reading the older missionary literature, one thing impresses us painfully — the attitude assumed toward the native pastor or preacher. It is purely the attitude of master to servant. There can be, in the discussion of this question, no more important subject than this — the attitude of the missionary toward the native worker.

All possible systems of relation between the missionary and the native brethren are resolvable into two systems. The essence of the one is the relation of master to servant; the essence of the other is the standing together as brother and brother.

We find very many instances — probably the great majority were so — where the relation of missionary and native worker was one of love, but it was the relation of master to servant, nevertheless. Sometimes an exception occurs, as when Abbott of the Karen Mission, as far back as 1850, protested against the term "assistant" or "helper," as implying inferiority in the way it was used. (*Gold and Gospel*, p. 154.)

Under the relation of master and servant, what appeal is there to the best in man? He knows he is regarded as not

worthy of confidence — at least, complete confidence, and, human nature being the same the world over, his worse rather than his better side is stimulated. Of course, this was not done deliberately, but, as with most untried fields of human activity, we attain to the best way through the experience learned by our blunders.

This Mr. Abbott, referred to above, seems to have been a most remarkable missionary, and, years before such a thing was thought of, he seems to have had correct views about self-support and self-government, and the correct principle of extension. Mr. Stock claims that Dr. Venn took the first steps in working out the problem of the self-supporting, native church. Probably it was thought out independently by more than Dr. Venn.

The date of Dr. Venn's first minute was 1851 — at least it was adopted that year by the committee. But (*Gold and the Gospel*, p. 121) we find a letter from Mr. Abbott under date of November 21, 1848, in which he says:

"Our statistics at the close of 1848 stand as follows: Churches, 36; members, 4,341 reported in Bassim and Arakan; . . . native preachers, 44; . . . The executive committee will be glad to hear that but six hundred rupees were expended on these pastors, native preachers, and schools during the year 1848."

Again on p. 122 we read:

"At our recent meeting the native preachers unanimously and cheerfully gave up the relation they have hitherto sustained to the mission, and are in future to rely-entirely on their churches for support. *Native pastors to be supported by native churches* is the principle by which they are to be governed."

A foot-note on same page explains:

"Of course *Rupees 600 from America* is meant. The Karens themselves must have given several times that amount in cash and its equivalent. Abbott and Beecher had an appropriation that year of Rupees 1,500 for these very objects, of which they thought it wise to spend but Rupees 600. If they had paid their unexcelled assistants Rupees 80 each, the Maulmain Karen rate, they would have required Rupees 3,520 for preachers alone; or if they had paid them at the Maulmain Burman rate, nearly Rupees 8,000 would have been consumed before beginning on schools. They were singular in their views (for that time), their assistants received a singular training at their hands, and God honored them with singular success."

Mr. Abbott seems not at all to have received the credit due him as a far-seeing missionary, who, years before this date (1848), saw clearly into true missionary principles and pleaded for them when no one else, either on the mission field or at home, would listen. (See *Gold and the Gospel*, a most valuable book, but not written in the best spirit.) Mr. Beecher had joined him only recently when the above was written, but fell at once into his views. But Abbott and Beecher, while very far-seeing in these lines, seemed often to fall into the mistake, then very prevalent, of not treating their native brethren as they would like to be treated themselves. In a very unpleasant paragraph (p. 122) he speaks as no one should speak, even of erring native brethren.

A year later (pp. 153, 154) Abbott was arguing that the native churches must be self-propagating. This was, however, two years before the minute of Mr. Venn alluded to above. The other missionaries seem at the time to have thought very differently, and Mr. Abbott and Mr. Beecher were alone. Now, however, their principles are almost universally accepted.

(c) *The American Board.*

As Congregationalists, the course of this society naturally interests us more than any other. Precise information is not always at hand, but when Aintab Station was formed in 1847, the little congregation with no church members at all as yet and only a few worshipers were at once pressed to help pay their expenses, and did so. In 1856 they supported their own native pastor. At the Ecumenical Council it was claimed (*Record E. C.*, Vol. II, p. 292) that Harpoot was the first of the stations in Turkey to begin to press self-support. The date given is, however, the period of stringency in the early years of our Civil War. The matter was pressed in Aintab years before, and the church at Aintab began entirely to support its native pastor in 1856. It cannot be denied, however, that in the later, fuller development Harpoot took the lead.

In 1849 the duty of propagating the Gospel was pressed upon the church of Aintab to such a degree and accepted so

cheerfully that one-third the membership left Aintab in the early months of this year (two years before Mr. Venn's minute) to preach the Gospel to the cities around them. With such success did they sow the seed that it can be truly said that the present Central Turkey Mission has resulted solely from the diligent cultivation of the seed then sown, or sown later by churches which trace their origin to the efforts continued over three years of the Aintab church. Within five years we see several churches organized, not around a missionary as a nucleus, but on the basis of a purely native church.

A comparison of the first two missions of the Board and the mission just spoken of, which had the advantage of more than three decades of experience gained by the Board in the former missions, is very instructive.

	Founded	First ordination	1st native church organized	First self-supporting church
Mahratta Mission,	1812	1854	1827	?
Ceylon Mission,	1815	1855	1821 (?)	1867
Central Turkey Miss'n,	1847	1856	1848	1856

It must be acknowledged, however, that the last mission had a great advantage, in that Bible distribution had preceded the establishment of the mission. Its early development was phenomenal. None the less true is it that missions founded at that time profited very much by the mistakes of the missions founded several decades earlier.

In 1854-55 the deputation to India was sent out, and spent considerable time in the Indian missions. Other deputations have gone out from time to time, but the effects of those deputations were confined to the missions visited, with the exception of very great satisfaction in the home field with the results attained—notably so in the deputation in 1883 to the Turkish missions, and the deputation of 1895 to Japan—because they met successfully situations that were causing much anxiety. The action taken by this deputation to India, however, occasioned the most intense excitement at home and led to an extra "Annual Meeting." At this meeting a committee of the most prominent leaders, including such men as Dr. Leonard Bacon and President Mark Hopkins, was appointed to make a

thorough investigation and report. This was done at the regular Annual Meeting of the same year. It would be hard to find a paper showing more convincingly the evils of the old system. At this meeting the policy of the Board was discussed, and since then has been carried out on somewhat different lines.

A few statistics appear in this special report, which are very impressive, at least to us who live at a time when making the new communities help themselves is an axiom in missions.

Of those born within the limits of Tillapaly Station (Ceylon Mission) 101 had been educated in whole or in part at the Batticotta Seminary. Of these, 46 were professed heathen, 35 professed Christians, 20 neutral. Seventy-two were still living within the confines of the station. Of these last, 39 were professing heathen, 16 were professing Christians, and 17 were neutral. Of the 16 professing Christians, *nine* were receiving salaries from the mission! The whole number of church members this year was 50 at the beginning and 47 at the close of the year.

On the same page we read: "If the salaries of the mission were to stop there are only two or three of the Christians whom we could depend upon as permanent residents." They might not relapse into heathenism, but American money was holding them together as a community.

There is on p. 35 (*Report of Board for 1856*) a very interesting summary of results *pro* and *con* of work in the mission to date. It is too long to be reproduced entire. A few extracts from the "con" side are instructive.

"The great body of the church are more or less pecuniarily connected with the mission."

"This fact has made church membership a thing to be desired for its pecuniary advantages."

"The heathen generally consider it a privilege to have some of their relatives connected with the church and mission employment, as they receive ready money."

"This pecuniary relation tends to destroy their power as a witnessing church among the heathen."

"Those church members who have been trained in boarding-schools as children, where they have received everything from the mission, at length come to claim as a right what they have long been accustomed to receive as gratuity."

In the same report (p. 37) Mr. Spaulding, a missionary of thirty-six years' experience at that time, makes this declaration:

"The simple preaching of the Gospel among the people of India, when catechisms and Scripture history are not and have not been taught to the children, has, thus far, had very little effect. Conversion simply by preaching, as the term is generally used, is yet to a very great extent theory."

But how about the foolishness of preaching? How about the great success of the China Inland Mission?

Later on (p. 53) the same committee quote from the Prudential Committee, giving, as requested, their views of proper missionary policy. The note on Native Agency is very interesting.

"The things which the missionaries have themselves heard they should commit to faithful men, who shall be able to teach others also. The raising up of a native ministry according to the pattern which Paul has given us, should be a prominent object. Every man who can be made useful in proclaiming the truths of the Bible, whether as a preacher, a catechist, or a colporteur, should be enlisted in this service unless there are paramount claims upon him. And he should be advanced from one post of usefulness to another, as fast as he proves himself worthy of the honor."

But see a paragraph later:

"To what extent may the preaching agency be developed? It should never transcend the limits of a wise and watchful control — in other words, a mission should be able at all times to work its corps of helpers with ease and efficiency."

Which is, being interpreted, the native helper is not to be trusted, and the body of preachers is not to be developed to a degree which places it beyond sharp control. We find ourselves in quite other than a Pauline atmosphere.

No one familiar with the methods and missionary literature of that time can charge that we have misinterpreted the paragraph; but we must remember this was forty-five years ago.

At present the Board congratulates itself on nothing more than the free development of the native ministry which has taken place in all its missions, and the large number of pastors who are absolutely free from any control by missionaries because ministering to churches which are entirely self-supporting.

The fact that the Board withdraws ecclesiastical control from its own missionaries as soon as in any mission there are enough

native pastors to form an Association and assume control makes it clear how far from the spirit shown above is the present policy. Missionaries do take part in ecclesiastical matters, but only when invited to do so.

Coming more particularly to self-government, the report of the Mahratta Mission for 1855 is very interesting. They had just changed their system and had ordained their first pastor. The report (p. 3) says:

"The advantages of this system" (*i. e.*, of having native pastors and putting responsibility upon them) "are very great. The native pastor has the responsibility of the instruction of his flock and of introducing new members to the church as well as the administration of discipline, and it removes a great load from the missionary. . . . The responsibility rests where it ought, on the native pastor and the native members of the church. Heretofore we have been afraid to put so great a responsibility on the shoulders of our native brethren, but the actual working of the system since we have introduced this plan has shown us that our fears are groundless."

But even then they did not have by any means the strong position they have now. They were expected to lean on the missionary, ask his advice on any and every point, and, if the author is correctly informed by members of the church of that time, did not at Aintab, and probably in other places also, really control the pulpit. This is an important point, but discussion of it is reserved for the positive treatment of the question later.

The same report, quoted just above, speaks emphatically in condemnation of the old plan for schools, whereby they were free, and people so much helped in every way.

In the little table given above the two Indian missions were chosen as examples because the earliest missions of the Board, and also because they were the objective point of the deputation mentioned above, which occasioned so much interest and excitement. The results practically revolutionized the attitude of the Board towards several questions. Only the two most prominent are of interest to us now: (1) The Board became for some time very lukewarm on the subject of education, other than rudimentary education in the vernacular. The Board was, however, avoiding evils of which it had had sad experience in Ceylon, but went too far. This, however, was corrected when

Dr. N. G. Clark became Secretary. (2) But, on the other hand, the Board has always, since that time, been very aggressive on the subject of the native ministry.

Recapitulation.

The early Protestant missions (we may say before 1850), as a whole, swerved from the model. They did not emphasize the native church, did not push the development of a native ministry (at least in the sense that the term is now understood), kept responsibility and authority in their own hands, and usually used money pretty freely.

From the date mentioned above until now there has been continual improvement, so that now the development of the self-supporting, self-governing, and self-extending native church as soon as possible has become an axiom in the science of missions.

Let us now turn to

III. THE DEVELOPMENT OF THE NATIVE MINISTRY.

Unless proper emphasis is put on the native church, it is impossible to develop a strong native ministry. Assuming that this is done, we pass on now to consider such a ministry.

Of course, it will be understood that whatever is said is from the standpoint of a new mission. In many of the well-developed missions, where many families have been Christian for several generations, the problem of the native ministry—except in the problems which arise from the poverty which obtains in most mission fields—is not so very different from the problem of the ministry at home.

In taking up this third division, let us understand:

- (1) What we are after;
- (2) The material from which it must be evolved;

Then let us develop

- (3) The means of attaining our end.

(1) What are we after, priests? or prophets? Are we after men who, having no ideals, perform a round of duties, and are in reward put into the priest's office that they may eat a piece of bread; or are we after men who have the ideal of a prophet, are prophets themselves, and to the best of their ability are

speaking for God? They may be very weak, they may be inferior, as the world regards them, to some of their brethren who have abandoned their ideals and are merely performing a round of duties; but still they are true prophets, and their lives will be a success. It is probably true that at home few enter the ministry of our denominations without true views of the ministry, but equally true that altogether too many lose their ideals and slide back into the condition where, though it will not be acknowledged, their ministry becomes a mere round of duties, resulting in a means of support.

If there is such danger in America, it is several-fold greater on the missionary field. The lack of resources, making the attaining to and realizing of high ideals much more difficult, is in part the reason, but a still more prevalent reason is that to which attention is now called, viz.:

(2) The material from which it must be developed.

Missionaries sometimes have very fine material come to them, cultivated men. There seems to be no reason why we should not expect to find occasionally a cultured Cyprian, who, educated and well trained while yet a heathen, will after thorough conversion become very soon an able Christian leader. Mrs. F. Howard Taylor gives a very interesting account of a very striking instance. (*Report of Ecumenical Conference*, II, p. 271.) That he did not formally connect himself with any missionary organization makes him none the less a very impressive example. In this case he was not only a preacher himself, but a very successful trainer of preachers. In actual experience, however, such cases seem rare when compared with the whole number of those who enter the gospel ministry on the foreign missionary field. Perhaps Mrs. Taylor has suggested the true reason why we do not have more. "I do believe if we prayed for more of these men, we should get more of them, and a man like that is a mighty force." (*Report E. C.*, II, p. 272.)

On the other hand, we should by no means judge them by the same standard which we would use in more favored countries, at least until considerable time has elapsed, giving opportunity for development.

In my early missionary experience I was once, when talking with a very successful missionary of wide experience, severely criticising some of our people. His answer was: "Remember that we have a thousand years of growth behind us, they only forty." It is only when we think of our heritage and remember how splendid it is, and remember that our candidates for the ministry in mission fields have no such splendid past to look back upon, or that, if they have had a fine development in the remote past, cut off by ages of darkness from that remote past, they do not in any true sense enter into that heritage—it is only when we think of this that we have the sympathy necessary in order to properly approach this problem.

If entirely untouched by the West, we usually find that:

(a) They are without ideals. We are not speaking of the material world. A man may have high ideals of material beauty and be able to realize those ideals in forms of beauty and utility, but be entirely without any ideal about the good, the true, the spiritual. When converted, his eyes open to these things, but we must allow time for growth before we make high demands.

(b) At the same time he probably will not have much self-respect. He may have plenty of false pride, but very rarely any of the true pride, in the beginning of his career. So he may overreach and do things that we do not consider honorable. But let us give Christianity time to get a good hold before we begin to judge him, remembering that in these countries such acts are usually considered to be a matter of course and to be without moral quality.

(c) He does not believe in his fellow man. He is suspicious. In thinking or speaking of any specific act he will attribute it to a lower rather than a higher motive if possible to do so. He would overreach and deceive others without hesitation, if possible, and believes every one would do the same by him. We know, however, that after conversion such failings do not disappear by miracle, any more than they do in America. Were it so, the grand sixth chapter of Romans would never have been written. Only let us remember the circumstances and judge with more leniency than we would judge our own people who

have had so many more advantages and so much better environment.

(d) Living in countries where there is no conception whatever (remember we are assuming that this is an entirely new mission) of religion as a life, but only as a round of duties, his conception of the ministry will probably be the priestly conception until his ideas have been lifted to a higher plane.

(e) Money will probably occupy a greater place in his thoughts than is the case with the average minister at home. In his mind it will probably take the form of compensation rather than merely the right of those in spiritual work to "live of the Gospel". (I Cor. 9¹⁴). When we consider their poverty and the way they live, it is not surprising that wealth should seem to them the *summum bonum*. It is our work to give them higher ideals, making property a means only, not an end.

(f) As a matter of course, his ability to understand spiritual conceptions will be very limited, until time has passed. In fact, the great mass of converts will probably never be able to give much suggestion and help, though they will imbibe eagerly. It is on a few of the more hopeful that our hopes must be placed at the outset. When, however, the work grows so that there is any considerable number of young men who have been born into and grown up in Christian conditions, the problem soon becomes practically the same as in the home churches.

(3) How shall we develop this material into a ministry composed truly of prophets of God?

We must remember that the percentage of failures may, in an entirely new mission, be very considerable. We must not forget our Lord's parable of the net (Matt. 13^{47, 48}). While there it is spoken of as taking place at the last day, it is no less true that when the Gospel first comes to a place, more than in old established Christian communities, its method of working is to throw out the net and take pretty much all that comes; but none the less a process of selection begins at once. Some do not live the new life, even when judged in the most charitable way. Some, later, lose all interest; and so the process of selection goes on, without any effort or wish on the part of the missionary to accelerate it.

It will be much the same with the native ministry. At first the only way is to take the more promising, the more zealous, and try them. Under the circumstances they must be chosen almost at the outset, not toward the close of their education. There will be a very considerable number of failures, but this is inherent in the circumstances, and, moreover, is what our Lord told us would be the case.

The training of the native preacher must proceed on the well-known lines: (a) the intellectual training; (b) the spiritual training. These are amply treated in current missionary literature. There is a third point very little spoken of in the older missionary literature, but somewhat more prominent in later missionary literature, namely, (c) the development of true manhood.

(a) The intellectual training.

Perhaps here, as well as anywhere, will be a good place to speak of the bearing of so-called short-cut methods of self-support on the question of the ministry. It was remarked that at the Ecumenical Council this question had received only a one-sided treatment. Hence the difficulties were not mentioned at all, or very unsatisfactorily. It goes without saying that the circumstances of a country make very much difference. It is said that in Samoa, for instance, nature so easily yields her treasures that a little labor each day will enable a man to get on quite well. Assuming that we have been correctly informed, it is easy to see here that if land only can be provided, an educational establishment can be maintained, the students supporting themselves. With us in Turkey, however, it would be impossible to get together anything like an educated ministry in this way. Such a ministry seems to be, however, the one earthly means by which a strong native church can be established. Experience has proved that missionaries are far less successful as pastors than are natives of the country otherwise worthy of the office. The intimate knowledge the native pastor will have of their ways, methods of thought, temptations, etc., more than offsets any disadvantages. For the bulk of the people, also, they are less successful preachers than the better native preachers.

If a native ministry is not developed, or developed so little that the preachers have to be very closely supervised, it is hard to see just where any financial advantage comes in, for a larger number of missionaries must be supported; or where any advantage of character (from the fact that no money has been used) comes in, as they are not developed to the point of standing by themselves. They cannot be developed without education, and that usually costs the mission a good deal.

The true principle would seem to be this — the independent, self-supporting native church, managed by its own pastors, and as soon as possible — this to be the aim in every case. This aim is to be attained with as little help as possible, but help to be used whenever it will really accelerate the end in view.

It is very hard for most of us even to imagine how hard it was for the early missionaries to train any helpers at all. With often only very small portions of the Bible translated, those portions often nearly unintelligible, because in the earliest translations the missionaries often had not mastered the idiom or native method of expression, they had their station classes and prepared young men — often they were mature men — to preach to the people. As the congregations grew in knowledge, they began to demand stronger religious food. As a matter of course, the missions met the emergency sometimes by calling the preachers back for more instruction, oftentimes by instruction given in less formal ways while the preachers were at their work. Of course, the whole system was continually advanced until the station class for preachers gave place to an organized school for preachers, and later to the fully equipped educational system with college and theological seminary.

Why not develop an extensive educational establishment at once? As Congregationalists, we are, of course, inclined to let the experience of the American Board guide us — an experience which is the result of long-continued operations directed in general, if not in detail, by the most honored fathers of the denomination. Any one connected with the Board knows that its experience in the Ceylon mission (see under II) led it to modify its policy at the historic Annual Meeting of 1856, and commit itself to the following policy: Missionary work must be pri-

marily evangelistic; but primary education in the vernacular must begin at once, and higher education, culminating in the college, is to be furnished as soon as there is a real call for it on the part of the native people. Undoubtedly the Board in succeeding years, at least in some of its missions, was altogether too cold on the subject of advanced education. That, however, passed away long ago, and now the Board stands on what we believe is the right basis — the main effort in a new mission to be on evangelistic lines, with the native church and native ministry to be developed as soon as possible, primary education to be pushed from the very beginning, and higher education to be furnished just as soon as the native community cares enough for it to help pay for it, no particular attention being given to the manner of payment if the substance is there. This, however, does not mean that they do not help support their institutions before this time. In the system of the Board, support of their own institutions is pressed on all men as soon as they accept the Gospel.

There is, however, another reason why great emphasis should not be put on advanced education at once. The preacher trained by exceptional favor until he is developed entirely away from the congregation will probably have very little sympathy with that congregation. While there are great exceptions, the native preacher will generally do best service and be most in touch with his congregation if not developed very far above them. Then as congregation and minister both develop, and higher education gives its aid and an intelligent laity is developed, as well as an educated ministry, the situation comes to be the same as in the home churches, where, no matter how much the minister develops himself, he and his congregation are — except in the matter of special ministerial training — on the same plane, and have a similar degree of development.

Perhaps it will be as well to close this subject — the intellectual training — with a short account of some of the difficulties in my own field, the Central Turkey Mission of the American Board. It will to a degree, probably, reflect the troubles in similar lines of other missionaries.

(1) *Language.* Our students in their homes speak either Turkish or Armenian. Whichever it is, they must study it thoroughly and learn the other language also. But in neither of these languages can one get sufficient access to modern thought, or to that body of spiritual truth which makes each succeeding generation in the Christian Church richer than its predecessors. While the preacher of early periods has to do without this, we find that there can be no development of first-class pastors without it. For this they must have English. So much time given to language is a serious disadvantage, but there is no other way. There is a very considerable body of literature in both Turkish and Armenian, but the former is not helpful for a minister, and the latter is now very difficult to procure.

(2) *The cost of books* is a crushing weight on our students and pastors. Without them they cannot develop; but how shall they get them? In that land of small values, our preachers, even our ordained pastors, are paid only about \$13.20 per month. Some, who are at the head of larger self-supporting churches, get more, but the sum mentioned is what pastors usually receive who are helped in any degree by the Board. Even with this small sum — if they get it — they are much better off than the large majority of their parishioners. It is easy to see how nearly impossible it is for them to buy any books. Some of our pastors have nothing better than "Barnes' Notes." Some of our older pastors have practically given up the struggle, having no more fresh intellectual help than is furnished by the weekly mission paper. Our younger men, however, especially those graduated from the reorganized theological seminary, are trying hard to keep growing, but have great difficulty. The same trouble breaks down the student. A concrete example will make it clear. With the reduction in price granted the Board by the publishers we can sell Thayer's *Lexicon* at our theological seminary for about a Turkish pound (\$4.40), and just about meet expenses. This represents twenty-five days' labor for an unskilled workman paid at the highest prices current any time of the year in Marash or Aintab. We sell this work to our theological students at half the cost, and yet even with that help they have to buy it at a price equivalent to \$15 or \$20 in America. In our

mission at least; and I am sure in all missions in Turkey, quite a little sum could, with great profit, be expended in helping preachers and advanced students to a book or two each year.

(3) *The lack of any adequate conception* of the modern world. It will be hard for Americans to understand this. The Amanus mountains shut out most of our field from the sea, and shut out the modern world to a large extent. Europe is known to our people for the most part only in two lines: missionary activity, both Catholic and Protestant; and the results of commercial greed.

In most other respects the land is much as it was in ancient times. East of Aleppo and north of Adana a journey takes as much time as in the days of Esarhaddon. Only a small percentage of the population have even heard the name of the telephone or other electrical inventions, except the telegraph, of railroads or other modern engineering achievements. We who live in the midst of such things have no idea of their educational value. Take an instance. An unlettered farmer's boy from a Turkish village is drafted into the army and happens to be sent to some of the military posts quite in contact with modern life. After serving his term he comes back and settles down on his farm. In appearance he is the same; but if on some of your journeys you happen to be his guest over night he will be very eager to talk, and you will find how profound is the impression made on him. How much more will it be on a preacher, who has been trained somewhat in school to observe properly and think intelligently on what he sees. Even if our people can go no further than Beyrout and Alexandria, or Smyrna and Constantinople, the educational effect is very great; much more when the visit can extend to Western countries, if not attended with other and evil results. Of course, we are not warranted in using missionary money to send our young men on journeys to broaden their outlook. The matter is mentioned so that we whose surroundings tend toward mental alertness may judge more sympathetically the brethren, ministers of our foreign missionary churches, whose surroundings are a hindrance, not an incentive.

(4) So far, our candidates for the ministry are wholly from those not possessing means. Help must be given, though with great care, and just as much as possible in return for work done or to be done. The lack of laborers is now very severely felt. The present condition of the Board's funds forbids us to develop work in this line, which is very much needed.

(b) The spiritual training.

This is not very different from what it is at home, under some circumstances. Probably those who have to do with the depraved classes in America and England know as much if not more than any foreign missionary about instilling spiritual knowledge into darkened souls. On the other hand, often very wonderful cases occur to prove how quickly the Holy Spirit can help the most benighted to grasp Christian truth, and not merely to grasp it as a whole, but the correlation of doctrines also.

Calling attention to five points, we pass on.

(1) A caution. We must not judge the first generation of Christians very severely, if we find considerable trace of their national easily-besetting sins.

We do not know very much in detail about the circumstances attending the conversion of our forefathers, but probably the missionaries of that time had considerable to deplore in the behavior of their converts. We find that Christianity did not get its hold upon our race all at once, but has become more and more firmly rooted from century to century. Is it then strange that a generation which has received Christianity *de novo*, or — as in some nominally Christian communities where normal development has been arrested for centuries — practically *de novo* (we speak not of the present time but of seventy years ago), should not show quite so good a record as those whose ancestors have been Christians for thirty or forty generations? When looked at in this light, is it not rather a matter for great encouragement that in so short a time we get such good results?

We have spoken above of unsymmetrical development. In most directions the spiritual development of our people is very satisfactory. But along the line of peculiar Oriental sins, especially that of lying in business and governmental relations, we

have much to mourn. On the other hand, how about the peculiar, easily-besetting sins of our own race? Fighting is certainly not included in the Gospel idea of perfection, and yet in much more than a thousand years has Christianity succeeded in eradicating the readiness for it from our blood?

It is very hard for Western people, especially for English and Americans, to realize to what a degree mendacity is looked upon as having no moral quality in the East, as being only an expedient, perfectly lawful if necessary to get over a difficulty. If asked, all will acknowledge that it is wrong, and it is only when you become very intimate with them that you realize that they do not consider it a sin in their hearts, though they name it so with their lips. Of course, none are accepted into the ministry of whom it may be supposed that they are not free from this sin, but the severest temptation perhaps which tries the pastor of an Oriental congregation is the temptation to wink at this sin. The Gospel, however, will conquer this, as every other sin, in time. Witness the trials of the Indian missions from the tendency to sensuality of their converts during the early decades, and compare with present conditions.

(2) The second point is somewhat doctrinal, but certainly bears very decidedly on the spiritual life. Nothing has more impressed the writer in meeting his people intimately, and his pastors very intimately, than to see to what an extent their Gospel is a gospel of legality — to what a degree even some of the pastors are overborne by the tendency of our people to conceive of Christianity not as a life but as a round of duties. There seems to be a very strong tendency in human nature in this direction. In the classic on this subject, the Epistle to the Galatians, it for the time takes the form of perversion to Judaistic Christianity but it is really a deep and universal tendency. But, much as this tendency appears among our own churches, and especially among very young Christians, it is not at all so overwhelming a tendency as it seems to be in the East. The course of this tendency in church history is well known. It seems to be inherent in human nature, very soon affected the early church unfavorably, and later became the prevailing type. In our churches at home we see its manifestations very often. Is it

strange that in a country like Turkey this tendency is very strong? The missionary must not only be able to combat it among his congregations, but also to train his native ministry to guard against the same danger.

How can he do this? By mastering Romans, Chapters 1-8, and Galatians, 1-4, with all that bears in the balance of the New Testament, not only intellectually, but much more, spiritually. No one ought to go out as a missionary who has not absorbed them into his life, so that not merely his preaching of them but his living of them may be a power among his people *against* that form of Christianity which is bondage and *for* the true Christianity which is a life of liberty in Jesus Christ.

A personal explanation will show why I emphasize this point. For years I did not know how strong the legalistic tendency was among our people. A sermon preached before one of our most intelligent congregations on the parable of the Prodigal Son, pretty closely following Archbishop Trench's exposition of the same, and in the persons of the younger and elder sons contrasting the two forms of Christianity, attracted so much attention that I was led to notice very carefully all my congregations with this especially in view. The result, it seemed to me, showed that our congregations, as a whole, were very far from the liberty of the sons of God. Centuries of legalistic conceptions of Christianity cannot but give a decided tendency in that direction. As for the heathen, their systems, based as they are on ceremonial and without any conception of a new life, must give rise to the same tendency. The missionary must, therefore, be strong in the God-given cure for this tendency, *i. e.*, he must have well developed in his own life the liberty where-with Christ has made us free. In other words, if his life is correctly described in the 8th of Romans and the outcome of the argument in Galatians, he will have the best preparation to be a continual inspiration to his pastors and to assist them to meet this tendency among their congregations. If he himself is not living the life of the Spirit, he cannot help others to that life.

(3) By no means allow any arrangement whereby a preacher is financially independent of his congregation. At first this may seem a strange point to be discussed under "spiritual training."

Its spiritual bearing is, however, more important than its business bearing.* It will be almost sure to make him arrogant and overbearing. Were we all angels we would do our duty, anyhow. Being not angels, but fallible men, we usually need the certainty of suffering to keep us to our best effort and also to keep us from all sorts of foolish steps. Can any one doubt that if the laity of the Anglican church had financial control over its clergy, much of the lamentable development of ritualism would have been averted? Again, when a minister is independent of his congregation, there is altogether too much likelihood that his attitude toward them will become overbearing and offensive. We think of self-support on mission fields perhaps too much from the standpoint of relief to the treasury of the parent society. We also think of it as a means of developing strong, self-respecting churches. We think less of it, perhaps, in the line here suggested — as a blessing and a means of grace to the pastors. When first proposed, in 1856, in Aintab, the church accepted it heartily, but candidates for ordination demurred and finally accepted it only with considerable difficulty.

Some missionaries become responsible to the pastor for all his salary, and collect from the church whatever it gives. This is a great mistake. The pastor needs the check which the consciousness of certain loss, in case duty is not well performed, gives him. We believe that here at home we have the best possible relation between pastor and people; the pastor bound to give good service, the people bound to pay for that service, and either party free to withdraw, under certain conditions, from the arrangement. The same arrangement is the best one on the foreign field, and for the spiritual good of the preacher, as well as for other reasons, should be brought about as soon as possible.

(4) The personal contact with the missionary. This will be alluded to again under another aspect. Here the reference is only to intellectual and spiritual help.

The late Rev. Hagope Abuhayatian — the pastor killed in

* "Native congregations should not pay their own pastors direct, but contribute to a Church fund out of which they are paid." *C. M. S. Hist.*, Vol. II, p. 6. Of course we see here the difference between the Anglican system and our own reflected. They believe in pastors independent of their people; we do not.

the massacre at Oorfa — had spent some twelve or thirteen years in Germany and then went back and spent his life at Oorfa, excepting one short visit to England and Germany. There was not a person in Oorfa (excepting on occasion of visits of missionaries) with whom he could talk about his studies, only one or two with whom he could talk about spiritual matters in the phases that interested him, *i. e.*, as ministers would talk over such matters when together. No wonder that he spoke of Dr. Sachau's visit in somewhat the terms he would use in describing the visit of an angel. In both intellectual and spiritual matters he was hungry — only that word describes it — and the more so because in Germany his capacities for enjoyment in these lines had been so well developed. It was from my association with this pastor more than any one else that I learned to realize how hard is the position of the isolated native preacher. There were others more isolated, but their capacities had not been developed to such a degree, hence they did not suffer so much. In our mission these pastors and preachers are supposed to meet in our Union once a year. With this exception, most of them are alone so far as personal contact with other ministers is concerned, except when visited by the missionary.

In a somewhat developed mission, here is one of the best opportunities for the missionary. The more the church work can be put on to the native ministers, the better for all concerned. Of course, the missionary is preaching continually, but in direct management of the churches the less he interferes, the better, though of necessity this rule has its limits. In close companionship with the pastor or preacher, however, he cannot go too far, and if the visit — usually extending over several days — is not an intellectual stimulus and a spiritual uplift to the preacher, the missionary has made a great failure. In Turkey we are very fortunate in that it is possible for those who wish to enter the family life of the pastors and be their guests, of course taking care to be no expense to them. This is not possible in some countries. Where it is possible it ought to be followed, so much better opportunity does it give to be with the pastor, to learn all about his work, to sympathize with him in his trials, to rejoice with him in his successes, to drop sugges-

tions which he can work up into sermons, and, in a word, to leave him a stronger man for having spent some days with you.

If you really wish to be a blessing you may be used of God in ways you are not conscious of, while your conscious efforts may fail. I once had an experience in this line which was a great lesson to me. I was making my annual visit of a week in a mountain village, where lived at that time one of our most faithful pastors. I knew that personally he was in great trouble. When, on his invitation, I preached for him on the Sabbath, I preached wholly for him. He was always accustomed to talk my sermon over with me after I had preached for him, and I was, I must confess, quite piqued because on this occasion he spent the whole evening in silence. When visiting him a year later I asked him — in order to be sure that I did not preach on the same subject again — what I had preached about the year before. His answer was: "I do not remember what you preached about, but I remember the chapter you read, Hebrews 12." When I asked him how he happened to remember the chapter, he said: "I was then and have been all the year in great trouble. When you read that chapter something in the way you pronounced the words 'a kingdom which cannot be moved' (Heb. 12²⁸) brought it very forcibly to my mind and it has sustained me through the entire year." Some ten years have passed away, and the frequency with which even now the same pastor quotes this verse shows how abiding was the impression produced upon him by the Spirit using an unconscious agency.

(5) Continual prayer. If a missionary prays continually for his native ministry, and for each one by name, he will come so near to them and they to him that both will grow together into a continually deepening spirituality. Right here is the missionary's greatest danger. In developed missions, especially where the work of the churches is put on a native ministry where it belongs, the tendency is very strong that develops the missionary into an able administrator but not a man of marked spiritual power. Several years ago a good deal was said about missionaries being mere administrators. There was a good deal

of truth in the accusation. But, successfully resisted, the temptation becomes itself the occasion of greater spiritual power.

(c) The development of manhood.

Heretofore this phase of the question has been somewhat neglected, compared with other phases. When paternalism was a matter of course on the foreign missionary field, naturally very little was said about this subject. Now, when paternalism is on the wane, the subject becomes more prominent.

Just here, perhaps, the great superiority of the Pauline model appears. Contrasted with the Pauline model, many if not the majority of Protestant missions up to quite recent time — now going back to our original analysis of the Pauline model — have

(1) Both as societies and as missionaries, done anything but put themselves in the background and have assumed, so to speak, an ownership in fee simple of the native church. The possessive pronouns may simply be used as terms of affection, but they are apt to mean ownership, which easily leads to an offensive attitude toward the natives.

(2) They have made the missionaries prominent rather than the local church. This has led to great emphasis on the business relations of the mission, *i. e.*, the business relation of the missionary as representative of his society is continually pressed, rather than his spiritual relation as a preacher, and in this respect the missions are usually close corporations. Does this attitude appeal to the manhood of the natives?

(3) The native ministry has not been really pushed forward. Now, however, the attitude of most missionary bodies is aggressive in this particular.

(4) Responsibility was kept in the hands of the missionaries pretty carefully, and is so now in many missions.

(5) Authority exercised very freely, and often with little regard to the feelings of the natives.

(6) Money very freely given, tempting them where Orientals are weakest.

Now, is it not fair to say that the Pauline method was a continual appeal to the sentiment of manhood, and that earlier Protestant missions, in so far as they deviated from that model,

weakened the appeal to manhood? Hence, in order to develop manhood in the ministry, we must get back (great progress in this line having already been made) to the Apostolic Church model, and exalt the native churches and the native preachers, and let our attitude and our conduct be such as to call out the best in a man — such as appeal continually to that which is highest and best in him. Be a brother and not a master. Expect your preachers to be men and treat them like men. If you do not do this, your attitude will stimulate the evil in them. Do not have one style of treatment for Americans and another for natives.

In developing the self-respect and manhood of the native ministry, the home churches and societies have a part; so also the missions as missions, and the missionaries as individuals. Let us consider them separately.

(1) The duty of the home churches and societies.

Reference has already been made to the Ecumenical Council. Cannot a person safely challenge any one to show from the records that the native church was considered a subject of *paramount* importance? The question also arises why, in such gatherings, the missionary churches should not be represented. Expense is, of course, a great obstacle.

Again, why should not the International Congregational Council honor the missionary churches by inviting members from them, not missionaries but native pastors? Expense is again a great obstacle, but why should not the invitation be given? Are the native pastors altogether wrong in thinking that the invitation is not extended because they are not considered to be in the same category with ministers at home? Even though such invitations could rarely be accepted, the fact of the invitation would leave a very pleasant impression. Is it not true, also, of the usual prayers for missions, that they do not show intelligent appreciation of the importance of the native churches, or any special interest in their development?

It is very natural that our home churches should feel more interest in their missionaries, who have gone out from themselves. But it must be remembered that the missionaries are

the temporary element, and the permanent element — the native church and the native ministry — should be emphasized accordingly.

Still more should the churches in their organized missionary capacity, *i. e.*, the missionary society, honor the native church and the native pastorate. Missionary societies usually have all their communication with native pastors and native unions through the missionaries. From the business standpoint this is very wise. It is a very fair question, however, whether the spiritual aspects of missionary work have not suffered somewhat from undue exaltation of the business aspects.

We must always remember that the less fortunate races are correspondingly sensitive. It is the Christian privilege of the more fortunate to be generous accordingly, and to modify every attitude which gives the native ministry the slightest reason to think they are looked upon in any way other than as brethren in the Lord. It is a question wholly of attitude, unconscious probably on the home side, but causing much pain and considerable bitterness in the foreign field. But is there any valid reason why the attitude of a missionary society toward the churches developed by God's blessing from its labors, should be essentially different from Paul's attitude toward the churches which sprang up as the result of his labors?

(2) The duty of missions in their organized capacity in developing the manhood of the native ministry.

(a) Avoid the attitude of master to servant, even in money matters. The relation between home churches and the native ministry on the foreign field, however ideal it may be, is a distant relation. The relation between the mission and the native ministry is necessarily a very intimate relation. It is for the mission to decide whether it shall be a relation of master and servant, or that of brother standing by brother in the service of the Lord. The former has usually been the rule, though tempered by much of personal love. It is, however, bad for the missionary and bad for the native preacher. It is bad for the missionary because it so easily develops from a sympathetic and loving to a harsh and suspicious attitude. The tendency may be held entirely in abeyance, but sometimes it develops an un-

reasonable, harsh, and overbearing missionary, who does much harm. It is bad, also, for the native preacher, because the attitude does not appeal to the best in him, and sometimes appeals very directly to the evil in him. All over the world human nature is the same. Confidence begets confidence, love begets love, appeals to the higher nature draw out and develop that nature; while, on the other hand, distrust and suspicion draw out all the evil in one's nature. Hence it is one of the happy aspects of missionary work at the present time that the fraternal relation is taking the place of the former relation in so many places.

But it is sometimes said (*Ecumenical Missionary Conference Report*, Vol. II, p. 254) that so long as we are paymasters, the relation cannot be other than that of master and servant.

"I do not understand how it is possible that the best results even of Christian love, in relation with native preachers and native pastors, can be attained when we are their paymasters, and it is impossible when a man must come from month to month to the missionary to receive his salary, for the missionary to avoid standing to him in the relation of master to servant."

The writer can never forget an interview he had in Aleppo with an officer of quite high rank in the judicial system of Turkey, and the enthusiasm with which he spoke of the Golden Rule, which he had never heard before this interview. Has not this Golden Rule been usually treated from the religious side alone, to the obscuration of the fact that it is the highest wisdom and the best business policy also? But is any rule more often lost sight of in our lives? Now, if home societies, and especially missions and missionaries, always kept this rule in mind and treated the native church and the native ministry just as they would like to be treated themselves, how much bitterness would have been spared, and how much more the native ministry would have been helped to the highest manhood.

Now, let us apply the Golden Rule to the quotation above. The spirit of the address from which it is taken is most excellent. The assertion has already been made that the business aspects of missionary work seem to have been emphasized at the expense of the spiritual aspects, and the language of the railroad

office and factory is used to describe the relation between brethren working together in the Lord's work. Now, why should the man who pays the missionary his salary be called a "treasurer," and the man (perhaps the same man) who pays the native his wages be called "paymaster"? Again, why should drawing his salary monthly from the missionary make the native preacher stand in the relation of servant to master? The missionary draws his salary from the mission treasurer, but is in no way supposed to be thereby constituted his servant. But why should not what is sauce for the native preacher goose be also sauce for the missionary gander?

Mere passing of money never constitutes the man who gives it a master, or the man who receives it a servant. In a business office the relation of master and servant obtains, because there is the power of arbitrary dismissal without trial and without appeal. The missionary, however, should never allow himself to conceive of himself as a paymaster in an office, at least in his relations with his native preachers. His work is in no sense a favor to them, but is work he is paid for doing. On the other hand, the native preacher is receiving, not a gratuity, but a sum that he has earned, and in our Turkish missions it will be only part of his pay, he getting the other part directly from his congregation. In the constituency of the American Board, indeed, the preacher may be construed as receiving all his pay from the church, the Board insisting that its gifts are never to the individual but to the church. So the favor of the home churches is in no sense a favor to the preacher, but to the community as a whole. Perhaps the fathers of the Board builded more wisely than they were conscious of in establishing this point. In its bearing on the subject in hand — the cultivation of manhood — it is an important point.

The real trouble is not the payment of money, but the power behind it. I refer to the power of arbitrary dismissal or withholding the wage. In many missions a single missionary has the power of dismissing native helpers. But few men have the grace to be judge, prosecuting attorney, and jury all at once, and give the defendant any real chance to defend himself. The native preacher is in the power of the missionary and he can

be arbitrary. It is this arrangement which makes the missionary a master and the native preacher a servant.

The remedy is very easy. No missionary living would put himself into a position where he could be dismissed after trial by a single person, or dismissed without trial. Let them accordingly make no arrangements for native helpers which they would not endure for themselves. Let there be no power of arbitrary dismissal.

In our own station the superintending missionary cannot dismiss a preacher, nor can the missionaries together do more than withhold funds coming from the Board. Real dismissal can only take place after fair trial before the station committee, composed of prominent native leaders as well as missionaries. No one with ecclesiastical recognition can be deprived of that except by the Native Ecclesiastical Union, of which the missionaries are not members.

It may be said that with the present economical use of money the opportunity for trouble in these respects is minimized. We need only, however, look up the documents relating to the deputation to India and Ceylon of 1854-55, especially the report of the committee of the Board, which studied the questions growing out of that deputation, to see how much ground there was then for the sneer that converts were made by the use of money. Such communities could not but be without self-respect, and therefore not at all eager to become self-supporting, self-governing, and self-extending. The necessity of self-respect seems strangely overlooked in all modern missionary literature, though, of course, presupposed in much that is set forth.

A description of mission life under the old system, by Eugene Stock (quoted above, p. 163), shows another thing very plainly, *i. e.*, how easy it was for missionaries under the old system to slide imperceptibly into a feeling of ownership of which they are not conscious, a state of mind as bad for the missionary, and as incompatible with the Pauline standard, as the willingness to be dependent is bad for the native convert.

But, although, to a degree utterly indefensible, the Christian community was coddled by the use of money, we must remember that this was at the time when missionary work was still

finding by experience, through its mistakes, what was a wiser missionary policy. The missionaries, without meaning to do so, tempted their people along the lines of their least ability to resist, and were then much grieved at the results, and we find things said about the native preachers which are not pleasant to read. Now, however, at least in the missions of the American Board, it would probably take much searching to find any cases where cupidity is excited by unwise use of money.

Of course, it is necessary for the missionaries to be very careful about the outgo of mission money, but it is not necessary to take the watchdog attitude, and especially not necessary to advertise it. You do not help make your native people men by flaunting that in their faces continually, or by writing home about it continually; because you are putting yourself in an attitude that does not appeal to the honor, but to the lower nature of your men. You can do all that duty requires without assuming any offensive attitude.

(b) Responsibility.

The mission is also bound to crowd responsibility on to its native pastors. Only by bearing responsibility can they become strong. Let this responsibility come into all departments not personal to the missionaries. It is so pleasant to have your people come and ask your advice about everything. It is, however, a very bad plan to give much advice. It is far better for them to decide for themselves. Even if mistakes are made, it will be better for them in the end than to be carried.

Of course, this involves coöperative methods. In current missionary literature, however, much opposition to such methods is often expressed. In Turkey it has become quite common. Of course the tyro ought not to be admitted to mission councils (this not necessarily a meeting of the mission), but why should the pastor of twenty or thirty years of honorable service be excluded? It is very often said that our Lord could easily convert the world himself, but makes us his co-workers and is patient with our imperfect work and our blunders, because the bearing on our development is so important. Every one acknowledges the truth of this, but when we come to the problem of the native ministry, why should we take just the oppo-

site course? Supposing they are inferior in organizing power, etc. (but note it is not a disinterested party that affirms this, but the missionary, and usually a missionary of the Anglo-Saxon race, a race which always assumes its superiority to every other race), why should we not make them our co-workers fully, and bear with their blunders (if such there are) because it has such value for their development? We must always remember that if the circumstances were changed and we were in their place and they in ours, we should feel very sorely on this question. Naturally, those who consider the relation of missionary and native preacher to be the relation of master and servant do not admire coöperative methods or think them desirable. Here, however, comes in again "the Pauliné model," unlimited love but limited authority. With missionary and native preachers standing in this spirit together as brothers, coöperative methods are no longer a bugaboo but a very welcome development of missionary policy. Treated in this way and in the resulting confidence, with responsibility pressed upon him continually, the probability of the native pastor's developing a strong Christian manhood is very much enhanced. . . .

(c) Again, missions are bound to take a course which will continually make it evident to all that they consider themselves the transitory element and the native churches the important and the permanent element. Formerly the danger was that the missionary establishment, *i. e.*, the missionaries collectively, would stand before the people as the most important element. Now, when almost all developed missions have large and important educational establishments and hospitals, the danger is that these will become in the eyes of the people the most important thing in the mission, and the native church be considered quite secondary. Against this we must carefully guard. Even the titles by which we address them should be such as imply not inferiority, such as "catechist," "helper," etc., but the regular terms of the ministry, "preacher," "minister," "pastor," etc.

(d) In all ecclesiastical affairs there should be absolute equality, ordained men being in the same rank, whether native or foreign. In fact, just as soon as possible the mission should withdraw from control of ecclesiastical affairs and give over

such control wholly to the native pastors in their organized capacity, the missionary only participating when invited to do so. This has long been the policy of the American Board, and its practice as well.

Some missions have a separate church to which their members belong, do not have their children baptized in native churches, etc. Whether this is wise admits of serious question. Most missionaries keep their church connection with their home churches. This is not objectionable, but if moved at all, why not join a native church, rather than an organization, the sole purpose of which, now, seems to be to avoid membership in the native church. When objected that this is not wise, we answer it is only one of several straws which show how business considerations are allowed to overrule spiritual considerations. Should this be so?

(3) The duty of the individual missionary in calling out the manhood of the native ministry.

The line of demarkation between this section and the previous one is not very clear. The points enumerated are, however, all those on which the mission as a whole should have a policy and carry it out. Now we come to the meeting of the missionary with his native pastors and preachers as man to man.

The missionary's personal influence is perhaps the most important factor of all in the raising up of a strong native ministry. If he takes the fraternal attitude and continues in it, if he enters into the life, the joys and sorrows, the perplexities of his native brethren, expects them to do well and does all he can to bring that about, is very alert to see the good and rather slow to perceive the other side, he cannot fail to be a great uplifting force among his native brethren. But a missionary of the opposite stamp can be and (fortunately rare) is sometimes a serious hindrance to the proper development of the native ministry, calling out the lower rather than the higher side of their natures, and really making them worse rather than better for having associated with himself.

If you wish to help your native preacher,

(a) Have the highest ideals in the ministry yourself. Be a true prophet. You will fall far short of your ideal; but have it nevertheless. Just as in every other place in life, the final result will be more according to what we are than what we do. To walk with God and bring to bear on native ministry and people influences which have been obtained from the very source of such influences — this is the first need of a missionary, as they know best who are conscious of not having successfully “attained” in this respect. Lose the ideal and you become essentially a priest, no longer able to lead others to a higher life.

(b) Expect your men to do well. Be an optimist, not a pessimist. We remember the good bishop in *Les Misérables* and how wonderfully Victor Hugo has portrayed the uplifting power of the good man over the poor debased galley slave. Our preachers are not like Jean Valjean, but most are far from perfection, as indeed we are ourselves. So there is, if we can exert it, much need of the grand spirit and power to help of the bishop. One manifestation will be the attitude of expecting men to do well. The importance of this point was first brought to my mind in connection with the training of boys and by a teacher of wide experience. If we do not expect those under our care to do well, it is futile to expect them not to know it. They will divine it very soon, and that attitude will appeal to the possibilities of evil within them. If a man is good enough to be taken into the missionary service at all, he is good enough to have it assumed that he will do well, and good enough to have all the help that comes from such optimistic hopes.

(c) Cultivate earnest personal love for your preachers and pastors.

It is usually impossible to communicate spiritual gifts to those from whom personally we recoil.

“You can do them no good unless you love them,” was Mr. Moody’s comment to a friend of mine, who was telling him how he disliked a race to which he might be sent as a missionary. It goes without saying that not merely a state of mind, but a readiness to be spent, to sacrifice self whenever necessary, is the only proper attitude for those who are trying to develop spiritual leaders and who profess to look to our Lord among His disci-

ples, and among men to Paul developing his churches, for guidance.

(d) Give your men your own confidence and gain theirs.

But should not a missionary have his secrets of administration, policy, etc.? Of course, in matters personal to missionaries such silence is proper. But remember, the churches are theirs and you are the temporary element. Trust them and they will trust you. The missionary should be continually developing as well as the native pastor or preacher, and only with the fullest confidence established between them will they grow as they should.

(e) Always show them honor before the church, and respect their rights, especially their pulpit rights.

You cannot expect the pastor or preacher to grow in self-respect if you do not treat him with respect. If you treat him so, the church will be much more apt to do the same. When the relation of a native preacher to his missionary was practically that of servant, and the preacher was ordered about as a servant, what wonder that the churches often did not take the attitude they should toward their pastor? If the pastor or preacher has ecclesiastical recognition, do not enter the pulpit unless invited. As a matter of course you will be invited; your course will, however, help the preacher to self-respect.

(f) Always sympathize deeply with them in their aspirations and speak with sympathy of those things they hold dearest. In our pride and joy over our glorious country and its power and the continually increasing influence of our English language, we often forget how they suffer who remember a glorious past and contrast it with a sad present. Missionaries are sometimes careless, and without intending to do so, wound deeply in the way they refer to these circumstances. Here is the place for us to remember our eighth point in the Pauline model, and deal very tenderly with those phases of development, linguistic and national, which cause them such suffering. Let us remember how we would feel if the circumstances were reversed and we were the crushed, at least the contemned, and not the conquering people. To the weak let us give our deepest sympathy that we may gain the weak, and speak even of their old faiths respectfully and

gently, because once their faith. Whenever impossible to approve, let us disapprove gently.

(g) So treat him that every one may see that you regard him truly as a brother. It is not enough to feel so. Let it be very evident to every one.

Coleridge says: "The Jew will not tread on paper — it has the name of God, perhaps. So do not trample on any man — the name of God may be written on that soul." Much more, do not trample on one whom your reception of as a preacher shows that you consider to have God's name written on his soul.

(h) Study continually the great model we have given us, our Lord, both in his training of his disciples and in his relations with them.

All we have said may be summed up in this: let the relations of the missionary with the native leaders be formed under the leading of the Holy Spirit, on the same lines developed by our Lord in his dealings with his Apostles, and we cannot go far astray.

When we approach the problem in this frame of mind, and carry it out in the same loving spirit as Paul, we shall certainly see arise, sooner or later, a strong native ministry, which will be a mighty instrument in the hands of the Lord for the "greater works" (John 14¹²), which he promised his disciples.

In the joy of seeing such a ministry arise, and of helping on its consummation, all true foreign missionaries feel that they are of all mortals the most to be envied, and that they would not change their lot for any to be found on the face of the earth.

CHARLES S. SANDERS.

Aintab, Turkey.

THE MINISTER'S CARE OF HIS SPIRITUAL LIFE.

Some one has said that not one minister in a thousand is truly fitted for his calling. The more a minister enters into the spirit of his work and appreciates the greatness of his task; the less he takes exception to such a sweeping arraignment as this. God pity the minister who has not been overpowered with a sense of his inadequacy for his mission; who has not had such a vision of the holiness of God, of the infinite depths of truth, of the vastness of human need, of his own limitations and un-Christlikeness, and at the same time of his magnificent opportunities and responsibilities as the leader of men and the chief factor in determining the moral tone and spiritual ideals of communities, as not to be appalled with the exalted requirements of his high and holy vocation.

A minister of the gospel never comes under the abiding and energizing power of a mighty *inspiration* until he has first been *appalled* by his task. Nothing is more pitiful than to find a man in the ministry who is unconscious of the vastness, the dignity, the grandeur of his work, and of the importance of his personal influence in determining the intellectual beliefs and spiritual life of the generation which he is called to serve.

In order then to know how rightly to care for his spiritual life the minister must understand the nature and the greatness of his calling.

I. In the first place he is the representative of God. This means infinitely more than speech. No man can speak for God who does not know Him, and know Him in the intimacies of personal fellowship. Only as he gets into the interior life of God has he luminous visions of truth, and a vivid apprehension of the principles and laws which govern a rightly ordered world. Truth can be taught only as it is first lived. The prophets were

able to speak for God, because they wrought out in their own moral and spiritual being the life and the truth and the love which are at the basis of His infinite perfection.

This is the first truth that must master the minister of the gospel. He must live God's life, must incarnate His truth, must be a visible illustration of His righteousness, must be quickened with the sympathy and saving power of His love.

This is necessary, not only for the spiritual impress his personality is to make on the church to which he ministers and on the community in which that church stands, but also for his intellectual equipment. The intellectual and spiritual can never be divorced. The intellect never grasps truth that is not first apprehended *as life on, in, and through life*. The *mind* is instantly uplifted and expanded by *spiritual discovery*. The noble Bernard had mastered the law of intellectual growth when he said, "God is known only to the extent that he is loved. And he is more worthily sought and found by prayer than by disputation."

The supreme vocation of a minister is to first work out in his own life the truth as it is revealed in the beauty and perfection of God. He must go deeper than words; must penetrate to the very heart of things; must understand the far-reaching significance of Christ's words when he said to those whom He first commissioned to preach, "Ye are my witnesses." Back of all speech, He gave them to understand; there must be the radiance of holy living, the eloquence of embodied truth.

2. The minister who would realize the vast importance of his own spiritual culture, must understand his mission to men, and the greatness of his influence upon men. He is expected to be an incarnation of the truth he proclaims. The world looks to him as the visible illustration of the principles of Christianity. It has a right to do so. Paul understood this, when, in the conscious strength and authority and spiritual altitudes of the ministry, he said, without immodesty or conceit, "Be ye imitators of me as I also am of Christ."

The soul of a community is exquisitely sensitive to the spiritual conditions of a church or of a minister. We talk much

in these later days of a corporate consciousness. Mysterious as may be the interflow and unity of life in a great body of people, there is, nevertheless, this instant and electric interchange and communication of sentiment and thought and spirit.

A community like an individual seems to have an intuitive capacity to size up a minister or a church, and at the same time interpret the worth of Christianity in the light of what it finds in the leader of the flock.

This marvelous sensitiveness of communities to the influence of a prominent personality should hallow and awe the spirit of every preacher of the gospel. He is to the church or the city what the parent or the teacher is to the child. The soul of the child receives its impress whether it will or no. The response is instant and constant. And one who does not realize the sensitive, the exquisitely delicate and beautiful material upon which he is putting the impress of his personality is neither fitted to instruct nor be a parent.

By just such a silent, delicate process the minister stamps his life upon a community. Let him remain a goodly length of time in one place, and the people unconsciously yet surely take the tone and type of their life from him. If he is vital with the life of God there is a quiet and gradual uplift of the life about him. If he glows with conviction, hesitating and doubting minds will catch his faith and assurance. If he lives superior to the low ideals and sentiments of the superficial and materialistic world about him, others will begin to rise out of the inferior and commonplace.

The power of an ideal, the power of a Christlike personality in a community is simply immeasurable. The presence of a minister in a church means the uplifting or the lowering of large areas of spiritual life. His character, his words, the vitality of his religious life, determine for multitudes their conception of Christ, of Christianity, of human need, of redemption, of destiny.

How then shall a minister culture his spiritual life to qualify him to be in any sense adequate to such a divinely responsible and magnificent work?

1. By acquainting himself with his message. The minister is a specialist. He is a scientist in the highest realm of life, — the life of the spirit — in God and in men. The Bible is his textbook. Here the laws of the divine life are revealed and illustrated.

The greatest impeachment and shame of the ministry is its ignorance of the sacred Scriptures. When we find ourselves under the care of a physician or dentist who has neither knowledge nor skill who, by his ignorance, subjects us to peril, we burn with indignation. We not only denounce him as an outrageous fraud, but feel that such assumptions, experimenting, or deception is practically criminal. What shall we say then of men who take the characters and immortal destinies of multitudes into their keeping while ignorant, perhaps, of the first principles by which men are saved and made alive unto God?

The Bible is the most marvelous book in the world. Whatever view we may take of its literature, of its chronologies and authorship, it is the only volume in history that lets us into the secret of our being and of our right relation to God. It is the only book that gives, fundamentally and exhaustively, the laws and principles and science of spiritual living. Here we touch God, here we fathom the mysteries of our being, here we catch clear glimpses of the immortal life beyond.

Knowledge is the basis of spiritual life. In proportion as a minister vitally masters the Bible, entering into the current of its historic life, catching the spirit that animated the prophets and apostles and saints of all ages, fathoming its redemptive processes and laws, yielding his life to the absolute sovereignty of the truth he discovers, just in this proportion will he be filled with the energy and vitality of God himself.

This part of our theme is of unspeakable importance. Why are so many sermons utterly devoid of power? Why do we go through the routine of services, week by week and year by year, with so little fruitage in the conversion of souls? Is it not because we write sermons rather than deliver messages. We lack the enthusiasm of specialists. We are not mastered by the truth. We are not vitalized through and through with conviction, and

with passion for souls. We are not in the current of redemptive history. We are not filled with the life of the Pentecostal age, because we have not bathed our souls in the great ocean of revealed truth, and have not so studied and mastered the life of Christ as to come under the sway of His divine passion.

2. Again the minister can culture his spiritual life by the complete yielding of his life to God. It is easier to preach a life of surrender to God's will than to practice it. The subtlest temptations that come to human souls come to one in the sacred office: the fascinations of publicity, of social enjoyments and exclusiveness; ambition for fame; desire to write eloquent sermons; diversions from hard and systematic study to outside calls of every conceivable kind; the gratification of the literary and æsthetic side of his nature; the tendency to spiritual lethargy and perfunctory professionalism. These and a thousand others forms of temptation are ever pressing in upon the chosen man of God. But only as he vanquishes these things and brings every conscious desire and experience to the judgment bar of the Divine Spirit can he pass into the realm of conscious peace and power.

He who allows himself to stand before the public in God's name, should not consciously or voluntarily retain evil in his life. No matter how subtle or sublimated the evil, the permission of its presence and sovereignty disqualifies him to be the agent of the Holy Spirit in bringing truth to men.

To preach ideals to which we have not yielded our entire being is to render our spirits utterly impotent to do God's work.

The supreme failure of the ministry lies just here. If the churches are dead it is because the ministers are not alive or as alive as they should be. They are not above and emancipated from the life about them. They too often measure their words in the light of men's opinion, instead of God's revelation. They are not imperial and prophetic in their proclamation of truth. They are not consciously the spiritual sovereigns of society (humanly speaking). They are not so confident of truth, so utterly possessed and mastered by it as to speak without fear or favor, in joyous strength and liberty, yea, in the magnificent kingship of the Sons of God.

We need to go far deeper into the deep things of God; we need to be more intelligent and more heroic with ourselves in the inspection of our inner life; we need anew the gift of power to absolutely lose our lives that we may find them; we need again and again to go over the emancipating work of self-renunciation, in order that, in the dethronement of self, we may be filled with God's Holy Spirit.

Self-reunciation is not asceticism. It may seem asceticism to one who views it from the standpoint of an unsanctified heart. Self-renunciation is simply the intelligent adjustment of one's life to the laws and workings of the Divine Spirit. It is the displacement of self and of self-sovereignty for the sovereignty of the Spirit; the substitution of God's will for our own. It is living and rejoicing in that will, in order to be, in every thought and breath, the agent and exponent of that will. It is the passing of our lives over into the realm of God's life.

The spiritual fruitlessness of the ministry is due to the fact that we are not enough given to God to be used of the Spirit. The thought of ourselves; — of our prosperity and promotion, and even of our enjoyment is apt to be more constantly in our mind (unconsciously, perhaps), than the salvation of sinners, and the upbuilding of our flock in the life of God.

We have not abandoned ourselves with the passion of our Lord to the sole and supreme work of saving men.

Austin Phelps used to say to his students that "In his judgment the success of single sermons in the salvation of hearers was due to the exaltation of the work of the preacher into the atmosphere of the Divine Mind," and that when such a preacher as John Livingstone was instrumental in awakening 500 hearers by one discourse it was because his preaching was uplifted by the personal godliness of the man into the atmosphere of devotion, so that, for the time, he became an instrument on which the Spirit of God moved without hindrance.

Look at the divine ideal of ministerial consecration as given by the Apostle Paul: "Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as the minister of God, in much patience,

in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in long-suffering, in kindness, *in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left,—*as, *dying*, and behold we live; as, poor, yet making many rich; as, having nothing, yet possessing all things."

I believe with all my heart, soul, mind, and strength, that when the ministry in humility and longing desire rises to this ideal, and is ready for this surrender and this infilling from on high the day of Pentecost will again have fully come with its unifying and redeeming power.

3. In the culture of his spiritual life the minister must not fail to keep in touch with the heart-experience of his people. The giddy world about him gives no clue to the conscious need and soul-hunger of the individual men and women who meet him in the daily walks of life. To penetrate beneath the surface of human experience, to study life at first hand, to discover the perplexities and doubts and burdens and griefs and longings and unsatisfied desires that everywhere abound, is to get a new revelation of the sweetness and sacredness, the privilege and responsibilities of spiritual ministry.

It requires tact and skill and sympathy and love and a divinely compassionate tenderness to press one's way into the innermost heart of human need. This, however, is the pastor's vocation. No text-book of science, or no study of nature summons his mind to such penetrating and profound work as this. He must be able to fathom and interpret the spiritual conditions and needs of all the manifold varieties of life about him; must be able to locate men in their relation to Christ, and lead them by a clear path out of the mazes of ignorance, the fallacies of skepticism, the blindness and gropings and willfulness of sin into a definite and intelligent acceptance of God-saving love in Christ. Until a minister has become skillful in personal work, his own religious experience lacks definiteness and depth. Knowledge of saving truth, acquaintance with the laws and

processes of the Spirit, Christ-like sympathy and love, and passion for souls come in no other way. Superficial must be the work and knowledge and spiritual life of a minister who has no such profound acquaintance with the inner life of his flock.

One hour in the presence of a heart that is unburdening its sorrows, or freely voicing its longings, or its questionings, will do more to enlighten and mellow and sweeten and invigorate and uplift the pastor's spiritual life than any amount of work in his study without such insight into the heart experiences and conditions of his people.

4. Prayer is supremely essential in the culture of the minister's spiritual life. A life yielded to God is necessarily a life of prayer, of unceasing communion with Jesus Christ. A well-known doctor of divinity once said that the older he grew, the less he prayed. The confession was as startling and appalling as it was surprising. But the spiritual barrenness of that man's ministry was both an interpretation and an impeachment of his words. Principal Fairbairn, with passionate eloquence, has said that "The man who dares to stand up to speak for God ought to spend his days in God's company, ought to learn His secret, ought to think himself into the very inner mysteries of His truth." "Not until ministers know what to distribute," and not until they "give inspired thought in inspired speech, will the church rise to the height of her divine function."

The time has come for the anointed servants of God to exalt the spiritual side of their ministry, to step up on to altitudes far above the average life in the religious world about them. What the ministry is, the church will be, and if the church is to be emancipated from its worldliness and impotence, we, by our own emancipation and power, must be the spiritual Luthers of this new age.

When John Colet, the noble dean of St. Paul's and the father of the New Learning, attempted, in the early years of the sixteenth century, the reformation of the English church, he said there was no salvation for the church except through the reform of the clergy, from the Pope himself down to the humblest preacher of the word. "We are troubled," he said, "with here-

tics, but no heresy is so fatal to the people at large as the vicious and depraved lives of the clergy. That is the worst heresy of all."

We have, thank God, passed out of that era of low life and correspondingly low intelligence, into an era of superb scholarship and splendid culture, but the ideal of attainment is still far beyond our reach. It is still true that the salvation of the people depends upon the spiritual integrity and power of the clergy, and that no heresy of doctrine can equal the heresy of the spiritual impotence and fruitlessness which afflict both the ministry and the church.

DWIGHT MALLORY PRATT.

Cincinnati, Ohio.

Book Reviews.

HUXLEY'S LIFE OF HUXLEY.*

It is not surprising to note that in spite of its size and expense, the *Life of Professor Huxley* is reported by the book trade to be one of the best selling books of the season. It deserves to be. In the first place, the publishers have done their part by the beautiful portraits and the entertaining fac-similes, as well as by the excellent print and binding, to make it an attractive book to have in hand. Then, the contents is simply fascinating from beginning to end. It does not seem to have been a possible thing for Huxley to write a dull line. There is a quality of vividness in his writing that brightens the paper whenever his pen touches it. A ripple of fun glances over his most serious utterances and there is a profound seriousness under his most exuberant playfulness. Still better, the whole book is pervaded by the personality of the man. The son has succeeded with a rare skill in keeping himself in a place of inconspicuity. There is just enough narrative to make the man speak himself out in the letters. It is really surprising, as one reads in the closing pages the modest characterization of the son and the estimates of this or that acquaintance, the sense of familiarity one feels with the person being portrayed. One reads the sketches with the sort of interest and approval he gives to the setting forth of the traits of one known through many years.

But of course the chiefest interest of the book lies in the fact that it brings thus into the range of personal acquaintance a man who bore a most significant part in accomplishing a most tremendous revolution in human thought. As a most efficient promoter of the evolutionary propaganda, and as far and away the most brilliant flayer of its antagonists, he was in the hottest of the fray. He was a superb debater. He was easily roused to what he always felt was a righteous indignation, and then he fought for victory. As "Darwin's watch dog" he was al-

**Life and Letters of Thomas Henry Huxley.* By His son, Leonard Huxley. New York: D. Appleton & Co., 1901; vol. i, pp. xii, 539; vol. ii, pp. vii, 541. \$5.00.

ways ready for defensive or aggressive operations, and as such was invaluable to the evolutionary cause. He felt that not to resent a misrepresentation was to diminish by so much the moral force of the community, and he was constrained to take the "moral force of the community" especially under his protection. But space makes impossible any adequate estimate of the man. He was of an ardent temperament, tireless energy, immense "verve and dash," combined with singular pertinacity; a man of quick imaginations who could work for them and not for himself, one who had a marvelous nimbleness of mind and an immense range of interests. He would certainly have made a man of distinction in any walk of life.

His agnosticism was of the very fibre of his being. It was from beginning to end of the same piece. It declined metaphysical or religious affiliation with Herbert Spencer and Frederic Harrison as steadfastly as with Dr. Wace or Charles Kingsley. His letter to the latter after the death of his boy reveals the man's consciousness of his solitariness and discloses the logic of both heart and mind that kept him where he was. When, in a letter to Kingsley, written at a subsequent date, he says that he is "utterly at a loss to comprehend Maurice's point of view," he hints at the determinant of all his thinking with its inevitably negative conclusions. From the premises with which he started, no other conclusion was logically correct. He insisted on the adequacy of his premises and the correctness of his logic. It is in his presuppositions, not in his logic, that he is at fault.

This, then, is the charm of the book. It shows the very heart of the man, the resistless charm and pleasantry of his home life, the ardent, well-regulated enthusiasm of his work as an investigator and teacher, the severe self-discipline and loyalty to ideals, the passion for clarity of thought and expression, the loneliness of his heart in sorrows, the sympathy with his friends, and the zeal for causes he espoused, the hatred of duplicity, the love of thoroughness, the touch of imperiousness, and the impatience with wrong, as he saw it, and blending these and adding other traits we see and know the man himself.

This book thus stands out as a singularly charming piece of literature, as the revelation of a strong, earnest character, and as a most illuminating commentary on English thought for the last sixty years.

ARTHUR L. GILLET.

MORRIS'S WESTMINSTER SYMBOLS.*

In this volume we have far and away the best book in special symbolistics that our country has yet produced. When we say this we are not unmindful of the labors of Krauth, nor the lectures on the Holman foundation at Gettysburg Seminary, nor of the books of A. A. Hodge, and that of Bethune, nor of the special studies of Dr. Schaff in this field. This book presents the unification of the Presbyterian standards in a large discussion and with broad treatment. It does not confine itself to exposition merely; it never adopts a purely exegetic and commentative method, much less is it catechetical; but it unfolds every theme with logical precision after the manner of systematic theology. The book itself is the ripe fruit of many years of study; it is the careful and patient proof of the toil of a master, and as such it deserves a wide recognition. For thirty years Dr. Morris acted as Professor of Systematic Theology in Lane Seminary. From his previous treatises we have the right to expect a significant volume, and we find it. The various standards are combined under the lead of the Confession itself. Moreover, in the elaboration of each doctrine, a constant comparative method is adopted; the symbols of other Protestant bodies are brought under review, and with critical contrast; the Greek and Roman creeds are also frequently analyzed under specific dogmas. This naturally adds to the thoroughness of the interpretation. Not only the varieties of belief developed in the Westminster Assembly itself, but the dogmatic differentiations in the history of the church, and especially in our own day, are at least brought forward and noticed and are sometimes more extensively commented upon. The position of the writer coördinates with that which was once styled New School, and is in general akin to that of Professor Henry B. Smith. The Calvinism is of as moderate a type as may be. In the matter of revision, the sympathy of the author is with at least such aspects of change as were defeated in recent years. His mood is always elevated, and the temper of the entire treatise is extraordinarily balanced and attractive.

There is a fine dignity in the sustained flow of the sentences, a distinguished grace in the expression, and a choice amplitude in the vocabulary; features which one misses in many of our theological writers, who keep on iterating the same words,

*The Theology of the Westminster Symbols, or a Commentary, Historical, Doctrinal, Practical, on the Confession of Faith and Catechism, and the related Formularies of the Presbyterian Churches. By Rev. Edward D. Morris, D.D., Emeritus Professor of Systematic Theology in Lane Theological Seminary. Columbus, Ohio: pp. xv, 838, \$3.00.

seemingly oblivious of tautology and stupidly unconscious of the riches of the English language.

The historical introduction is compact and fair-minded. The themes which seem to us most admirably discussed are those concerning God in his Being, Christ the Mediator, the Plan of Salvation, the Christian Life, and the Church of God. The doctrine of Providence is very felicitously unfolded, and the emphasis put upon the Holy Spirit is vital as well as praiseworthy in this age of attempted spirituality, independent of the second Paraclete. We are glad to see that the Covenant of Works gives the author no comfort. The treatment of the inerrancy of the Scriptures savors of the inconsequent and circumlocutional. The explication of all the aspects of sovereignty labors heavily and groaningly under the difficulties of this or any other unifying theory. The ethical teaching of the standards deservedly occupies a large space.

The final estimates of these great documents and of allegiance to them are characterized by candor and charity. We notice that the range of citations is mainly from older authorities, and even these are not as frequent as a German would mistakenly conceive as essential to science. The index is admirably full and serviceable.

We congratulate the author upon his achievement; it is the finest fruit of his pen, and a worthy product of lifelong teaching.

CHESTER D. HARTRANFT.

Professor George Adam Smith's lectures on the Lyman Beecher Foundation at Yale University have been embodied in a volume entitled *Modern Criticism and the Preaching of the Old Testament*. The lectures were delivered originally to theological students, and the title of the volume suggests that it makes its appeal primarily to the ministry; but in reality it has interest for a wider circle of readers. The subject that it discusses is the value of the Old Testament in view of the results of modern criticism, and it is a pity that it should not have been given a name which would have commended it more to the attention of the Church as a whole.

In his first lecture the author shows that the higher criticism of the Old Testament is not only permitted, but is even demanded by the attitude of Christ and his apostles. In the second lecture he traces the course of modern historical criticism, and lucidly exhibits its chief established results. In the third, he discusses the historical character of the Old Testament. He points out that criticism has confirmed the credibility of most of the books in a way that was impossible for the older school of thought. Where criticism has recognized double accounts, this, instead

of creating difficulties, has removed them, and has enabled us to gain a clearer conception of the course of events. In the history of David, for instance, there were formerly insoluble problems that have now disappeared in consequence of the documentary analysis of the Book of Samuel. Where criticism has rejected passages as later interpolations, this has nearly always removed difficulties both intellectual and moral. For instance, the excision of the charge to slay Shimei from David's last words increases our esteem of the king, who is now seen not to have died with curses on his lips. In the light of criticism all the great characters of the Old Testament stand out with a clearness before unknown, and it is possible for the preacher to use them as examples with an altogether new effectiveness. The prophets have become real men, as they never were before; and their writings speak with a power that was unknown to the preacher of the last generation. The only portion of the Old Testament whose historicity has suffered seriously in consequence of modern criticism is the Pentateuch. The primeval and Patriarchal stories are not history, but are legends of diverse origin, partly Babylonian, partly Canaanitic, and partly Israelitish, but the significance of these stories lies, not in their historical character, but in the teachings concerning God and duty that they contain; and in these respects their value to the preacher is unaffected.

The fourth lecture discusses the proof of a divine revelation in the Old Testament. The author shows that historical criticism, far from giving a natural explanation of the origin of the religion of Israel, has only emphasized the differences which separate this religion from the religions of all the other Semitic peoples. The religion of Israel expresses with ever increasing clearness a unique idea of God, and this idea cannot be explained as the result of Israel's environment. Faith in the Old Testament as revelation, therefore, still remains; and criticism, viewed aright, only increases the assurance of the student that it is the word of God.

In the fifth lecture Professor Smith shows that, although criticism has taken away from us the specific predictions of Christ that formerly were found in the Old Testament, yet it has increased our recognition of those eternal truths and laws of development of the kingdom of God, in whose consummation our Lord himself saw the true fulfillment of the old dispensation. Most fascinating perhaps of all the lectures is the one on "the hope of immortality in the Old Testament," in which the significance for our own age of the gropings of the ancient saints is pointed out. Less original, though equally interesting, are the last two lectures on the preaching of the prophets and "The Christian preacher and the Books of Wisdom."

It is safe to say that no more masterly discussion of the problem of the worth of the Old Testament to the modern believer has yet appeared. Professor Smith writes with a grasp of facts and of literature that proclaims him a finished scholar, and at the same time with an appreciation of the spiritual significance of facts that shows a man of deep religious experience. The same blending of critical scholarship with devotional intuition that characterizes his Isaiah and his Minor Prophets appears

here also, and makes this book, like them, a message to the age. Many Christians have been sure for a long time that new truth could not be prejudicial to faith, but they have not been able to see how faith could adjust itself to new modes of thought and be the gainer rather than the loser. To all such this book, with its clear cut logic and its eloquent presentation, will come as an inspiration. (Armstrong, pp. x, 325. \$1.50.)

L. B. P.

The Life and Literature of the Ancient Hebrews is a free elaboration of Dr. Lyman Abbott's lectures before the Lowell Institute of Boston. It is an attempt to present to educated laymen the chief results of the modern higher criticism of the Old Testament. The main topics discussed are, the Bible as Literature, Hebrew History, Prehistoric Traditions, the Book of the Covenant, the Deuteronomic Code, the Canon Law (*i. e.*, the Priestly Code), Hebrew Fiction, Some Hebrew Stories Retold (Ruth, Esther, Jonah), a Drama of Love (Song of Songs), a Spiritual Tragedy (Job), a School of Ethical Philosophy (Proverbs, Ecclesiastes), a Collection of Lyrics (Psalms), Preachers of Redemption (the Prophets), and the Message of Israel.

That Dr. Abbott has given us a very readable book, full of bright ideas and eloquent passages, cannot be denied; nevertheless, it is in no sense a contribution to the criticism of the Old Testament. Nowhere does the author show evidence of having grappled personally with the problems of Hebrew literature, or of having reached independent conclusions. The chronology which he places at the beginning of the book is not one that he has worked out for himself after a careful consideration of the facts, but one that he has adopted bodily from Prof. George Adam Smith's "Book of the Twelve Prophets." Dr. Smith's is an admirable work, but its chronology is its weakest point. The assigning of the beginning of Hezekiah's reign to 727, for instance, rests upon one of the most improbable synchronisms of the Book of Kings, and is adopted by few critics. Since the publication of Professor Smith's book a number of important treatises on the chronology of the Old Testament have appeared, any one of which would better have been followed. The only point in which Dr. Abbott modifies the chronology of Prof. Smith is in assigning the beginning of Jehu's reign to 836 instead of 842, in which he is certainly wrong; for if there is one thing certain in Old Testament history, it is that Jehu and Athaliah came to the throne in the same year.

This lack of mastery of the subject is characteristic of the book as a whole. The author follows the opinions of a particular authority or group of authorities, but he has no opinions of his own. Sometimes his authorities are good, and sometimes they are of questionable value. Nowhere throughout the volume does one find references to recent German literature. Apparently the only German writers that are known are those that have been translated. Not merely in the foot-notes, which may have been adapted to the capacity of the English reader, but in the body of the text, we find no indication that the author is familiar with the more modern German discussions. Even the English literature is frequently anti-

quoted, for instance, Rawlinson for the history of Egypt. In the discussions of the early narratives of Genesis we are referred to Lenormant and George Smith, but nothing is said of the researches of Gunkel, Zimmern, or Ryle; and it is quite clear that Dr. Abbott has not used them. The treatment of the Book of the Covenant is entirely out of date. Here again the author has ignored the recent special investigations of Baentsch, Rothstein, and others, and has contented himself with the general statements of a few of the hand-books. That the Decalogue cannot have formed part of the Book of the Covenant, as he maintains, ought to be obvious at once from the facts that the laws of Ex. 20: 23f. are a repetition of the opening laws of the Decalogue, and that several other laws of the Decalogue recur at later points in the Book of the Covenant.

In the treatment of the Song of Songs the old view of Ewald is presented, and nothing is said of the theory of Budde, which has of late superseded it in Germany. It is a pity that a writer who has such a charm of style and such a wealth of literary illustration, should not have a more perfect knowledge of his subject. In graphic presentation and in the ability to make technical matters popular, Dr. Abbott resembles Professor George Adam Smith, but he has none of the accurate scholarship which makes the works of the latter as interesting reading to the specialist as to the Christian public in general. If higher criticism is to be popularized, it is only fair that people should be given the best. Nevertheless, although Dr. Abbott's book is not up to the scientific standard, it will, no doubt, serve a useful function in initiating many people into a knowledge of the principles and methods of the critical study of the Old Testament. (Houghton, Mifflin, pp. vi, 408. \$2.00.)

L. B. P.

The little book on *The Mosaic Tabernacle*, by Rev. John Adams, B.D., one of the "Bible Class Primers," edited by Principal Salmond, is well worthy of commendation. It treats first of the Priesthood, then of the Sanctuary. It is written with full knowledge of modern criticism, but with an eye open to the essential facts and great ideas embodied in these elements of Israel's cultus. The general character of the booklets of this series is high and this number well sustains their reputation. Sunday-school teachers and all Bible students can use this little book with much profit. (Scribner's Importation, pp. 112. 20 cts.)

E. E. N.

We have read *The Social Life of the Hebrews* with dissatisfaction and disappointment. With dissatisfaction because of inability to agree with many if not most of its conclusions; and with disappointment because it was to be hoped that the volume on this important subject in the Semitic Series would be a thoroughly reliable work. Such a work Dr. Day's book cannot claim to be.

It is true that the author gives us much interesting and valuable information which will enable it to serve as a popular book of reference, but any one so using it needs to be cautioned against accepting it as generally authoritative or representative. It impresses us as having been written by one who, lacking the courage to tread his way independently through the Old Testament, but having read a quantity of modern litera-

ture on the subject, has ventured to make a compilation of results and offer the same to the public. There is an excessive display of dependence upon modern "authorities" rather than sources. In a multitude of cases, instead of references to the Old Testament passages needed for comparison, the foot-notes refer us to some commentary or history or Bible-dictionary article,—all of which is very provoking. Throughout the whole book there is a general absence of references to the Bible passages which presumably support or illustrate the text. The ordinary reader is not supposed to have a critical library at his elbow, but may be presumed to have an Old Testament.

The author follows with almost slavish dependence the more extreme critical school, and his general attitude toward Old Testament statements is very skeptical, unless some modern "authority" permits him, in specific cases, to accept them. Many statements in the book are open to serious objection in that they merely re-echo the opinion of some venturesome modern critic, but are not at all representative of the majority opinion. The author was, of course, at liberty to accept whosoever opinions he pleased, but he should have distinguished more sharply between mere conjectures and well-ascertained fact.

In a work of popular character why should one be so pedantic as to use "sheik" for "elder" when the latter is the more familiar, easily understood term, besides being the correct translation of the Hebrew word? Why substitute "clan" for "tribe" when the author means exactly the same thing by both terms (as p. 126 shows), though the impression made is that the biblical "tribe" and the author's "clan" are not identical?

We are inclined to question the correctness of many statements. Why should it be said that "the reigning houses [in Israel] subsisted principally upon forays upon alien peoples"? How does the author know that the J and E narratives were not the work of individuals, but of "centres of thought"? Why say that Judea was never densely populated? What is the authority for the statement that the Hebrews took to agriculture but slowly? How does the author know that there were not a large number of small landed proprietors? Is it not somewhat extreme to say that the temple in Jerusalem was "little more than a royal chapel"? What evidence can be adduced to show that the Ark with its ephod was the indispensable accompaniment of the army in war? How do we know that the priesthood was unorganized until after Josiah? These are but few of many like questions suggested by the book which almost compel one to request the author to go back to the Old Testament and make a more careful study of the same. The scope of the author's treatment of his subject is singularly limited. Many important points of sociological interest are left untouched, though the data for at least some mention of them is in the Old Testament.

Perhaps the most unsatisfactory part of the book is its treatment of Israel's religion, partly because the intrinsic importance of this subject demanded most careful consideration, and partly because of the author's extremely low view of the religion of Israel. He has altogether forgotten to

distinguish between the common, general Semitic elements of Israel's religion and what was peculiar to the religion of Jahveh. Surely it is on the basis of its distinguishing characteristics that any religion is to be compared and criticised.

We conclude with merely remarking that a splendid chance to do a fine piece of original work, and meet a real need, has been sadly misused. (Scribner, pp. viii, 255. \$1.25.)

E. E. N.

Recent years have given us several translations into the English language of parts or of the whole of the *New Testament*. The effort has usually been to render these ancient writings into *Modern English*. That is to say, each translator has sought to make Jesus and the various authors talk the dialect of to-day. Mr. Ferrar Fenton claims for his version of the New Testament "that it is the only one ever made into our language absolutely direct from the original Greek of the sacred writers without any intermediate translation, whether ancient or modern, intervening between the English and the original languages used by the Biblical writers. To this end, for nearly forty years, he never read the New Testament except in the Greek, so as to arrive at its meaning from the ancient writers themselves alone." (Preface.) One wonders after perusing his "preface" whether he has ever read any classical English at all. Facility in the use of the English language would seem to be quite as necessary an equipment for his task as knowledge of Greek. Opening at the eighth chapter of Romans we read: "For those who are in harmony with sensuality meditate about the gratification of their sensuality; but those in harmony with spirit, what pertains to the spirit. For the desire of sensuality brings Death; but the desire of spirit life and peace" (vv. 5 and 6). We turn at once to II Cor. 8: 5, to see how our expert Greek scholar will render the word *σπαρξ*. His common sense has saved him for he makes Paul say, "we had no bodily rest." The rendering of the fifteenth chapter of I Corinthians will hardly supplant either the King James or the Revised version: "But some will say, 'How are the dead raised up And in what kind of body do they return?' Senseless! What you sow does not produce life, unless it arises from its bed" (vv. 35 and 36). On the whole we are not greatly impressed with the value of this effort to English our New Testament. The arrangement of the books is also peculiar. The Gospel of John is placed first because "there is ample reason for believing that the Gospel of John was written at an earlier date than those of the other three Evangelists" (p. 1). Why Mr. Fenton does not arrange the epistles of Paul chronologically is not clear. (Our Race Publ. Co., New Haven. \$2.25.)

E. K. M.

The Teacher's Commentary on *The Gospel of Matthew*, by Dr. F. N. Peloubet, sustains the author's well-earned reputation as a helpful and popular annotator. Dr. Peloubet is not an independent scholar or authority, but he knows how to select from the mass of authorities and opinions that which is soundest and most profitable for the general Bible student and Christian worker. One good feature of this Commentary is that it presents the Revised as well as the Authorized version of the Gos-

pel, and in such a way that each one must receive attention. We heartily commend the book for popular use. (Oxford University Press., pp. xxxi, 380. \$1.25.)

E. E. N.

The Messages of Jesus impresses us as a carefully written book. In the volume before us Dr. Hall deals with the Synoptic Gospels only. The work is prefaced with a brief but comprehensive and fair statement of the synoptic problem. The characteristics of the several gospels are described and a full analysis of the narrative of Mark presented. The closing section of the introduction, on the literary form of Jesus' teaching, is less satisfactory.

Dr. Hall's arrangement and general treatment of the sayings of Jesus is based upon the two-source hypothesis. He seems to have been more interested in presenting us with the exact literary form of Jesus' statements than in commenting and throwing light upon their rich meaning and great significance. The pages of this little book are over-crowded with comparisons between the variant verbal forms of Jesus' sayings presented by the different gospels. To us it seems that the space so taken up might have been put to much better use. In most cases these differences might have been briefly indicated in foot-notes. In this respect the book is a disappointment. The aim of the series to which it belongs is, we believe, to make the great teachings of the Bible better understood by people in general. It is, of course, a necessity to seek to ascertain the exact form of the original messages. But this is only a step toward the greater result of clearly indicating the meaning and bearing of these great messages. People need to be told this far more than they need to be informed that Matthew and Mark and Luke present the same message in variant forms and sometimes in connection with different circumstances.

Though not in agreement with many positions taken by Dr. Hall in this book we feel free to recommend it as a work that will richly repay study. Those interested in the synoptic problem will also find it of service. (Scribner, pp. xviii, 244. \$1.25.)

E. E. N.

Short treatises on New Testament theology are becoming quite numerous. Dr. Estes of Colgate University now offers us *An Outline of New Testament Theology*, in which, in one marked respect, he has departed from the beaten track, namely, in the general arrangement of his material. Biblical theology being a historical discipline, it is customary to group the New Testament sources according to the different historical movements influencing or reflected by them, and then ascertain the theological ideas contained in each group. Dr. Estes follows a different method. He selects certain general themes as the starting points of inquiry, and then takes us through the New Testament with each theme. We are convinced that this method is open to serious criticism. We are given an exercise in Biblical Dogmatics, not Biblical Theology. The aim of such a work should be dominated by the historical, not dogmatic, point of view. We get, it is true, by such a method a conspectus of the different opinions entertained by the different New Testament writers on the doctrines selected for consideration, but we fail of being brought into

close touch with the varying thought environment with which each of these particular points of doctrine was surrounded in the several circles of Christian activity of apostolic days. Furthermore, this outline is at fault in being incomplete. For example the ethical teachings of the New Testament find almost no place in it. Here again the method is not in harmony with the actual thought and life reflected in the New Testament.

Notwithstanding, we are very much pleased with the general spirit of Dr. Estes' work and find ourselves in agreement with its main conclusions. His standpoint is one of open-minded conservatism, his discussions are fair, his exegesis generally correct, and his reasoning sound. To be particularly commended are the chapters on The Testimony of Jesus to Himself (Chap. III), and The Basis of Salvation (Chap. VIII).

Dr. Estes' Outline will prove an exceedingly useful aid for one who is desirous of ascertaining the teaching of the whole New Testament along certain main doctrinal lines. (Silver, Burdett, pp. vi, 253. \$1.25.)

E. E. N.

How to Study the Life of Christ is an excellent title for a much needed book. But the book has not yet appeared; at least Rev. A. A. Butler of the Seabury Divinity School has not prepared it for us, though his work bears this title. Our author's volume will not, we regret to say, meet the needs of theological students. Neither his method nor treatment are thorough-going enough. It may be helpful in Sunday-school work, but even there we question if a good Gospel Harmony and a wide-awake teacher will not be better. (Whittaker, pp. 175. 75 cts.)

The Philosophy of History, by Rev. A. Schade, claims to be based upon the works of Dr. R. Rocholl, with which the reviewer is entirely unacquainted. It is perfectly evident that the volume before us is based upon some German work or works of a highly heterogeneous character. Moreover, its author has been unable to extricate himself from either the linguistic or philosophical forms of his native land. An elaborate Synoptical Index, covering some twenty-five pages, stands at the beginning of the book, and is a heavy handicap. Its divisions, sub-divisions, and sub-sub-divisions are often without rhyme or reason, and the elaborate synopses are not infrequently turgidity itself. The "Prospective Remarks" lays out a large program in a grandiloquent manner. The method is to be chiefly inductive. Book I treats of Histories under two main divisions: Coefficient Factors in History, and Operative Mode of History. Book II, which constitutes the main part of the work, is divided into seven sections. These are preceded by a syllabus of three pages. The first division is called the Substructure of History. It opens thus: "May the comparison of history to a theater, where the drama of the world is given and repeated, hold good once more. First in order, then, will be an inspection of the foundations of the building itself. After this the construction of the stage in its natural sequence will be described. The wide firmament will form the back-ground, our globe the solid playground. Here the natural conditions will be outlined. Then humanity in general, as a unit, is to be comprehended," etc. A few pages of such

reading will satisfy the most insatiable philosopher or historian. It is not perfectly clear whether our author is hampered most by his unfamiliarity with the English language, or by his inability to digest his material. The work is not, however, without marks of true merit, and we could wish its author had been content to do less in a less pretentious way. The outcome is proper and pious, but few will persevere unto the end. (Cleveland, O., A. Schade Publ., pp. xxxvii, 437. \$2.50.)

E. K. M.

The philosophy of the Greeks has received many and varied interpretations, but the subject is of perennial freshness and challenges to yet new exposition and presentation. Professor Theodore Gomperz of the University of Vienna essayed the task, and gave us the result in his "*Griechische Denker*," published in three volumes some five years since. This is now being translated into English by Mr. Laurie Magnus, and the first volume is before us, with the title of *Greek Thinkers*, a History of Ancient Philosophy. The translation has been supervised by the author, and seems to meet every requirement. Dr. Gomperz' work is a comprehensive one, beginning at the Beginning and coming down to the Mystics, Sceptics, and Syncretists of Roman Imperial Times. Volume I carries us through Protagoras and Gorgias, ending with a chapter on the Advance of Historical Science. The author does not confine himself to the philosophers, so called, but seeks to interpret and explain the whole course of Greek thought, laying considerable stress upon the religious side of things. In his Introduction we get his point of view as to the origin and essential elements of religion. In many respects this proves disappointing. Religion is not so incidental and ephemeral as Professor Gomperz would seem to make it. He rightly rejects the modern theory that all religion was originally the worship of ancestors or ghosts, but attempts to revive the teaching of David Hume, as set forth in his "Natural History of Religion." If religion is not a constituent part of human nature, then nothing would seem to be inherent and constituent to man. Indeed, religion is the most marked and distinguishing characteristic of our human species. Hence no account of its origin will do, that does not at the same time account for the origin of man. Professor Gomperz is at his best in the exposition of the Greek nature-philosophers. Some of his chapters are fascinating reading and bear evidence of a thorough mastery of the material. We welcome the book in its English form and commend it as worthy of careful study. (Scribner, pp. xiv, 610. \$4.00.)

E. K. M.

American students of the Reformation era have been put under obligation to Rev. Dr. Samuel Macauley Jackson for his volume on *Zwingli*, which constitutes the latest addition to the "Heroes of the Reformation" series of which he was the projector and is the editor. No worthy biography of Zwingli has appeared in English dress since Christoffel's bulky volume was reproduced in an abridged translation by John Cochran in 1858. The story of the Reformation in northern Switzerland has been treated with relative brevity by English-speaking scholars; though the indebtedness of the English Reformation to Zwingli's broad-minded

successor, Heinrich Bullinger, has been increasingly recognized. But the towering personality of Luther and the magnitude of Calvin's influence have almost inevitably overshadowed the work of Zwingli, and have hidden from most Anglo-Saxon readers its full significance in Reformation history. Not that Zwingli is to be placed on the same high pinnacle as Luther or even as Calvin. Dr. Jackson sums up the result of his painstaking studies in the following estimate:

"The four years of intimate association with Zwingli which the author has enjoyed have greatly increased his respect for the man. But though Zwingli has won his high regard, he is unable, through his own inability, perhaps, to appreciate greatness, to value him as highly as some do. He does not put him in the front rank of the great men of the world, nor in Reformation history on equality with Luther and Calvin. His defects are potent; his literary work is so frequently marred by haste that while it served its immediate ends well it has less interest for the after world; in his treatment of the Baptists he followed only conventional lines and was prejudiced and cruel — the author is himself not a Baptist — his jealousy of Luther was a mark of weakness; in the latter part of his life he was more a politician than he should have been. But on the other hand he led the Reformation movement in German Switzerland, and spent his days in the service of his conception of the truth. He was a generous, self-sacrificing, lovable character, whose politico-religious writings reveal the stalwart Swiss who could not be bribed to silence, the man who saw clearly the cause of his country's decline, but who loved his country in spite of all her faults with a passionate devotion, and for her sake laid down his life. It is as a man, as an indefatigable worker, as a broad-minded scholar, as an approved player of a large part on a small stage, that the author admires Zwingli and commends him to others."

Dr. Jackson has done his work with the utmost patience and with great scholarly fidelity. The reader will find the facts of Zwingli's life and work narrated with most conscientious use of the sources and of the abundant literature which Swiss scholarship has produced. The volume is one, therefore, which no American reader interested in the leading personalities of the Reformation age can afford to overlook. Zwingli, as the man, the patriot, and the reformer, is clearly presented, and whether Dr. Jackson's opinion is deemed too sweeping or not, whoever follows his narrative to the end will acknowledge that he has given good reasons in the portrait sketched for his contention: "that if the four great continental Reformers — Luther, Melancthon, Zwingli, and Calvin — should appear to-day, the one among them who would have to do least to adapt himself to our modern ways of thought, and the man who would soonest gather an enthusiastic following, would be Huldreich Zwingli."

The volume is provided with chapters on Switzerland before the Reformation by Prof. John M. Vincent of Johns Hopkins University, and on Zwingli's Theology by Prof. Frank H. Foster of Pacific Seminary. Its interest to the general reader is much enhanced by the portraits, views, and autographic fac-similes, with which it is amply provided. (Putnam, pp. xi, 519. \$2.00.)

W. W.

In his *Moriscos of Spain: Their Conversion and Expulsion*, Dr. H. C. Lea returns to the history of the Inquisition, which he has already treated. It is a section cut from a proposed history of the Inquisition in Spain, and treated in greater detail than would be possible on such a broad canvas. There can be no question as to the learning and research exhibited in this book; it is evidently the work of a very thoroughly trained and laborious student. Not only have the documents bearing on the Morisco crisis, published of late by Spanish scholars, been drawn upon, but Dr. Lea has been able to make use of many unpublished papers in the Spanish archives and elsewhere, which throw light especially on the part played by the Inquisition in bringing about the great catastrophe. To it he ascribes the complete failure of the attempts made to assimilate the Moriscos into the Spanish people, and through that, practically, he traces the downfall of Spain.

It is not easy to say anything good of the Inquisition, but Dr. Lea's attitude is so uncompromising that it arouses a spirit of contradiction in his reader. Even though we may not feel inclined to join issue with his learning on the questions of fact, there remain other questions equally important. Is it fair, for one thing, to judge the Spanish statesmen in the light of our present attitudes and knowledge? The expulsion is very repellent to us; we see grave economic reasons against it; we see what we take to be evil results from it. How did it look in its own day to its own contemporaries? Every one who has read "Don Quixote," not to speak of the "Dialogue of Two Dogs," knows what Cervantes thought of it, and he was eminently a just, humane, and clear-sighted man, with no liking for the Inquisition. He saw good economic reasons for the expulsion, and, in charity, we must suppose the same in the other actors in what was undoubtedly a great tragedy. Further, the question rises, could the Moriscos have been assimilated, or if not assimilated, lived in peace under Christian domination? The answer of the Orientalist will almost certainly be negative. Flatly, a non-dominant Islam is a contradiction in terms. The Muslim must, by his creed, be a ruler, he can only be held down by *force majeure*. He cannot be subject to an unbeliever, nor can he admit an unbeliever to live on equal terms with himself. Thirdly, does expulsion stand in essential relation of cause and effect with the decadence of Spain? That it had some such effect cannot be doubted; that it was the preponderating cause is more than doubtful. In the first place, the Moriscos were not all expelled, and, in the second, — a weighty consideration, — they carried no prosperity into North Africa. Their expulsion was certainly symptomatic of the Spain of the time and of the diseases under which it labored and which brought about its downfall, but it was not itself the cause of the disease or the downfall.

One problem remains from it all, the great problem of Muslim history: How came it that it was only in Spain, in perpetual conflict and intercourse with Christianity, that Islam reached the promise of permanent prosperity and development, while everywhere else such periods have been short, and each Muslim state has practically found itself in a *cul de sac*? (Lea Bros. & Co., pp. xii, 464. \$2.25.)

D. B. M.

On Friday, the 22d of June, 1900, a memorial tablet to Jonathan Edwards was unveiled in the First Church of Northampton. This date was selected as commemorative of his dismissal, one hundred and fifty years previously. Dr. H. Norman Gardiner, Professor of Philosophy in Smith College, was chairman of the Edwards memorial committee. He has edited a record of the proceedings, under the title, *Jonathan Edwards, a Retrospect*. The exercises certainly were of a superior order, and proved a relatively worthy solemnization of this great name. The introduction, the papers, and the greetings are of elevated temper and tone. We cannot help, however, expressing our dissent from the exaggerated attempt at elaborating a kinship, whether of genius or of experience, between Dante and the great divine; it is indeed a favorite theme with Prof. Allen, and we are not surprised at its reappearance in the keen and exalted estimate of the place of Edwards in history. Others seem to have been enticed by the same seductive parallel. We could have wished also that Prof. Smyth had given us more of the practical impress of Edwards on the experiential life of New England and less of the mere analysis of what spirituality consists in. Dr. Gordon seems to us to have failed entirely in his standard of judgment with regard to the significance of Edwards to-day. One must remember the varied forms of thought which this theologian set forth as he grew in years, so that quite divergent types of New England theology trace their origin back to him; but in none of these can you find any root out of which the new Puritan theology could have sprung, and judging by the increasing scientific and biblical principle adopted by this marvelous thinker, his system would have been dominated less and less by speculative philosophy. Certainly, his entire conception was antipodal to present phases of idealism as a qualified interpreter of the Scriptures. We are constrained to say so much in spite of the felicities and eloquence of Dr. Gordon's address. The paper of Dr. Rose is very happy and graphic, and Prof. Gardiner's sketch of the early idealism of Edwards is a very satisfactory discussion. This observance in Northampton is in very startling contrast with that of the Edwards family meeting at Stockbridge, September 6-7, 1870, the memorial volume of whose proceedings was printed by the Cong. Publ. Soc. Among the great speakers of that occasion were Presidents Woolsey and Hopkins, and Drs. Tarbox, Todd, and Park. In some respects, these and other participants have given a juster estimate of this master mind of our country. We cannot refrain from suggesting that the noblest memorial of Jonathan Edwards would be a thorough edition of his works by a competent editor. Who will mediate so desirable an enterprise? If Washington, John Adams, Jefferson, Monroe, and other statesmen have their records set forth in a suitable fashion, is this leader of American spiritual thought and life to be neglected? (Houghton, Mifflin, pp. xvi, 168. \$1.25.)

C. D. H.

Under the title *Forward Movements of the Last Half Century*, Rev. Dr. Arthur T. Pierson has issued a series of sketches of "the more marked philanthropic, missionary, and spiritual movements characteristic of our time." His treatment is naturally much colored by his well-known views.

He begins with a chapter on the Increase of Personal Holiness, and an account of the Oxford and Keswick movements, and he closes with twelve "main arguments urged for the conclusion and conviction that the time of the end is drawing near." But Dr. Pierson has much to say beside. The reader will find many things of interest regarding such conventions as that at Northfield, concerning the growth of the work of women in temperance, social reform and missionary endeavor, and as to the organization of students and young people generally for Christian service. City evangelization, special missionary problems and methods, the Red Cross Society, work among soldiers, sailors, lepers, orphans, and other special classes, and a large range of similar themes are instructively and compactly treated. Whatever the peculiarities of the author's opinions, the reader will lay down the volume with an increased sense of the multiformity of Christian work, and a strengthened conviction of the ultimate triumph of the Kingdom of God. (Funk & Wagnalls, pp. xi, 428. \$1.50.)

w. w.

Unquestionably, *James Martineau* is one of the choicest English thinkers and figures of the nineteenth century. His service from beginning to end was decidedly heroic, for he found himself in the heart of a conflict that was mortal. Utilitarian and evolutionary views of the universe, in some phases so divergent, in others so identical, threatened to overthrow the entire realm of the divine; he drove back this invading host with the mighty sword of the spirit. After protracted battles, in which he inflicted manifold discomfitures and defeats upon his persistent adversaries, he finally was master of the field. No wonder that he gained the admiration of philosophers and theologians who labored and prayed with him for the triumph of the highest interests of our humanity. Even though he had his separate conflict with the new idealism and with those who defended the Trinitarian faith, both united in the recognition of his enduring fidelity to the central principle of life, and rejoiced in his victories over the common materialistic foe. Here is an excellently written "Biography and Study," by Dr. A. W. Jackson. We are thankful for its lofty tone, and for the worthy style in which he presents his illustrious subject, but we must lament that his second thought diverted him from the true purpose of such an undertaking. "Of course I could have prepared the narrative of Dr. Martineau's life and followed it with an analysis of his teaching, intent upon nothing more than a just account of his labors, and this is what I contemplated when I set about the task. As, I meditated however, the thought occurred to me that I might make the volume not only an account of Dr. Martineau, but also an utterance of my own mind, and these two aims have ruled my labor. In saying this, I hope I do not need to say that, save in love and reverence, the disciple does not place himself beside his master. I only imply that the disciple is other than his master, and interprets him from his own mind and heart."

The product of this change of mind is that we have neither a biography nor a study. The writer, by the ardor of his temperament, is too visible in the entire flow of the narrative; his views are more conspicuous than those of Martineau. His own motifs predominate in the whole score

of problems and discussions. We feel that the account of the life is abbreviated and made even chronologically meagre for the sake of the study; and we perceive that the study overshadows the theme. So great was the life of this man that we want to know its complete history, so important are the campaigns in which he was the commanding general that we ought to have competent information about his preparations and his plans. More of his letters should have been spread before us; we would love to enter into his experiences, even the innermost dreams of this fine student, this lucid preacher, this masterful teacher, this victorious defender of elementary faith. We would like to have had a large acquaintance with him in his home, in his church, in his lecture-room, and on the platform. Nor are we wholly satisfied with the explanations of Martineau's contact with German thought and method. We should like to have had a clearer analysis of the curious torpor which caused so remarkable a mind to linger in the lap of the Bauer school of criticism, and how such a conservative spirit and teacher of the divine Fatherhood, could go to such fading extremes, about the Johannean problem, and about the Sonship of Christ. We are reluctant to advert to a painful subject, but we do not believe that the apology here presented sufficiently explains the brother's public attitude toward his sister when she became the infatuated disciple of that colossal and impudent quack Atkinson. We are sorry to be compelled to confess our disappointment with this method of portraying so significant a life, although we recognize the work of a powerful, fertile, and acute mind in these pages. Acumen and grace are characteristics of Dr. Jackson's criticism, and as a criticism this book has high value. (Little, Brown & Co., pp. xi, 459. \$3.00.) C. D. H.

In *The Sign of the Cross in Madagascar*, Mr. J. J. Kilpin Fletcher has told the story of mission work in Madagascar in a very pleasing and novel way. His narrative has the charm of a romance, for he introduces us to a certain group of characters by name in their domestic and social life; and through our interest in their personal fate he engages our attention in the thrilling scenes of persecution and victory which have made the mission history of Madagascar so famous. The book is written in a very simple style, yet with fine literary qualities; commending itself to the comprehension of a young reader and fascinating to an older. The book brings the history down to date. The author has allowed himself a free hand in his delineations, which may not be in all cases verifiable by exact historic data; but the preface gives us good reason to trust the essential groundwork for parts in which the historic imagination has been given fullest play. He certainly has made a very vivid and interesting book; and it is such books that doubtless will create widest interest in mission history. (Revell, pp. 309. \$1.25.) A. R. M.

The work of *Pandita Ramabai* represents one of the most remarkable illustrations of woman's work for women that we know of in history. With her efforts for the women, especially the child widows, of her native India we are all familiar in a general way. But Helen S. Dyer has written the story of her life in a way that is attractive and almost autobiographic

in its charm. Those who are, or wish to be, interested in the life of this remarkable woman (and who does not count himself of that number?) will read the book with keen interest. (Revell, pp. 170. \$1.25.)

A. L. G.

To those of us who have had no particular biological axe to grind the strife between the Neo-Darwinians, chiefly on the other side of the water, and the Neo-Lamarckians, chiefly on this side, has presented an exceedingly interesting study. As biological evolution in its efforts to explain things as they now are has been pushed back further and further in the causal inquiry, it has been increasingly apparent that it was facing the problems that have vexed all speculation respecting the primitive form of being. In order that there shall be progress there must be change, and in order that there may not be chaos there must be steadfastness. In Lamarckian phrase there must be the inheritance of acquired characteristics or progress is impossible. In Weissmannic terminology the germ-plasm is eternal. As is usually the case with speculative discussions, as they progress, each party assumes as potential what the other treats as actual. Now Mr. F. W. Hcadley, in his exceedingly readable and instructive book, has approached the *Problems of Evolution* from the side of Neo-Darwinism. We do not feel it our duty to incur the *odium scientificum* by acting as arbiter or judge of his controversy with his fellow scientists; but we do feel constrained to say that he has written a book that a layman in science can understand, and at the same time feel the assurance that he is not being "talked down to" at the sacrifice of accuracy. The author develops consistently his theory as regards evolutionary problems in general, and more specifically the problems of human evolution. He comes to the conclusion that as intellectual evolution leads to civilization in which the easy conditions of life are unfavorable to human development under the pressure of natural selection, that the only possible means to escape succumbing to the power of a less cultured and enervated civilization "would seem to be a further development of the moral principle." Here we have shaped in a new way Benjamin Kidd's ultra-rational sanctions, our author working in the realm of biology, and incidentally in that of history, and Mr. Kidd pursuing the opposite method. The most interesting part of the book to most readers will be the author's treatment of human evolution, and through mingled assent and dissent they will receive a helpful stimulus. The book is very valuable and clarifying as respects tendencies of widely diffused thinking in our day. (Crowell, pp. xvi, 373. \$3.00.)

A. L. G.

Everybody is talking nowadays about the "new psychology," the "new pedagogy," the "new sociology," about the "modern conception of man." There is in the air the feeling that the specialists in these lines have in their possession a store of knowledge which is immensely important to the everyday man if he only knew how to get at it and apply it. But the studies have been so specialized and their results so various and multifarious that the ordinary man is inclined to feel that what he does know is not worth knowing and that it is hopeless for him to put him-

self abreast of the new knowledge which these wise men of to-day possess. It is to meet this condition of hopeless apathy, as well as to offset the vagaries of one-sided enthusiasms, that Dr. Lewis Ransom Fiske has written a book which bears the appropriate title of *Man Building*. A man wants to make the most of himself in the world. How is he to do it? He must know the powers that he has, and how they are to be made efficient. Now these powers Dr. Fiske classifies as Psychological, Physiological, and Sociological. He is thus led to analyze the faculties of the Mind, to show the significance of each for a well-rounded manhood, and to indicate the way in which these faculties can be trained. In a similar way the Physiological and Sociological factors are treated. The author has made the philosophy of "Common Sense" the basis of his work, and in so doing has acted wisely. Wherever philosophical speculation may come out there is no other point where it can so well begin, and this is a work for laymen in philosophy. Dr. Fiske says it is not intended as a textbook, but for general reading. It is well adapted for this purpose, and many a parent trying to plan wisely for the future of his child will gain instruction from its perusal. But it would also serve as an excellent basis for study in a young men's club, or a Christian Endeavor Society, especially under the guidance of a more widely-read leader, and if supplemented by lectures amplifying various parts of it. As an introduction to both the theory and practice of philosophy (and philosophy is intensely practical) it would serve admirably. The book is not a great treatise on philosophy. It makes no pretense to be. It insists that it is not. But it is an exceedingly serviceable volume, sees things as they are at the present time, and is permeated with an earnest, manly Christian spirit. (Scribner, pp. xii, 324. \$1.25 net.)

A. L. G.

The New Epoch for Faith, by Dr. George A. Gordon, is the amplification of his Lowell Lectures delivered last fall in Boston. The book is a singularly difficult one fairly to analyze, to say nothing of criticising it in the limited space here allotted. But fortunately that is hardly necessary. The ground motif of the book is that which appeared in his "Christ of To-day." It is the note of an optimism resting on the "absolute moralism of God" which has wrought for man through Christ, and because of their essential consubstantiality is achieving at last eternal blessedness for all. It is neither a treatise on dogmatics nor a presentation of the history of thought in the nineteenth century. "The book is a consideration of what are believed to be the sovereign moods of the century." The "consideration" is of the nature of an illustrative and critical commentary of these moods having for its purpose "to discover and announce the chief significance for faith of the nineteenth century." As such it is immensely interesting and stimulating. The author is frankly dogmatic, with a bit of an assumption of omniscience. But he is absolutely straightforward, and the reader is free to accept or reject his judgments at will. The best points in the book are his superb emphasis on a spiritual realism in philosophy, and his unswerving insistence on the teleological interpretation of the divine activity. In both respects he tends to an over emphasis, and in respect to the latter comes perilously near converting God into

simply the instrument of human welfare. But the notes he strikes may both of them be well sounded loud and strong. The style is brilliant, epigrammatic, and at times almost inconsequent; but it is never dull or lacking in movement, and there is a pervasive geniality through it all. It belongs pre-eminently to the "suggestive" class of books, and as such will doubtless find a wide reading. (Houghton, Mifflin, pp. xviii, 412. \$1.50.)

A. L. G.

President D. W. Faunce of Brown University has written an excellent little book which bears the title, *Shall We Believe in Divine Providence?* It ought to prove clarifying to many minds and comforting to many hearts. There is a quality of sturdiness and positiveness in his presentation which refuses to blink the hard places for the feet or the dark places for the eyes. This is of itself a tonic. The Providence he believes in is bigger than man, too big and too righteous to be subordinated to the simple service of human convenience, and yet the love of the divine Fatherhood is made very near. It deserves a wide reading. (Funk & Wagnalls, pp. 202. \$1.00.)

A. L. G.

When a busy lawyer and politician turns to theology as an avocation and writes a book the result is sure to be interesting. To the minister or theologian it is a sort of revelation of "how the other half lives." It is not expected that one will find the proofs of very wide scholarship nor any very distinctive originality. The interest centers in the impression that is made on an open, practical mind by current discussion. Such is the interest that attaches to *Whither? A Study of Immortality*, by Mr. William Edgar Simonds, a lawyer residing in Hartford. Believing that man has a soul, a spiritual body, and a material body, the author holds to the fact of immortality, and the possibility of reincarnations. The publishers have done what they could in the type used and by breaking the matter up into short, widely-separated paragraphs to make a readable book wearisome to the eye and fatiguing to the brain. (John B. Alden, pp. 113. \$1.00.)

A. L. G.

Dr. Robert Pollock Kerr has put forth, under the title of *Will the World Outgrow Christianity?* a series of interesting addresses, of which the first gives title to the book. Various questions that come very close to the religious life of our day are discussed, such as the answer to prayer, the reality and meaning of the resurrection, the problem of suffering, the lack of reverence as a danger to national character, and others. The themes discussed are largely speculative and such as would not unfrequently seek a philosophical explanation. But the book is not written for the philosopher, although it certainly would not hurt him any, but for the man who feels the pressure of these questions as an intense daily bitterness. There is a frankness of utterance, a sound common sense, a felicity of illustration, and a grace and fervor of expression running through all the papers that make them really helpful. It is a good book for the minister and a good book for his young people. (Revell, pp. 148. \$1.00.)

A. L. G.

Rev. Frank Ballard of Hull, England, has written an interesting book to which he has given the telling, if a trifle spectacular, title, *The Miracles of Unbelief*. The thesis he would maintain, as he says in his Preface, is this, "that the choice as regards the origin and explanation of acknowledged Christian facts is not really between the natural and the supernatural, but between the super-natural and the anti-natural. . . . If it be reasonable because of 'difficulties' to incline to reject Christian doctrine, it is equally reasonable to shrink yet more emphatically from the un-Christian or anti-Christian explanation of the substitutes for that doctrine. In a word, Christian facts being what they are, we are helplessly shut up to the miraculous. The only choice is between the miracles of the New Testament and the miracles of unbelief." It does not seem to us that the method of treatment has quite so much originality as the author claims for it. Hume saw the point clearly enough when he concluded that it was more probable that men should be deceived or deceiving than that the uniformity of nature should be broken, and Zeller proposes to forestall just such criticism by laying down the historical canon that no supernatural explanation of an historical event is to be accepted when a natural explanation is possible. And it must be borne in mind that the word "possible" is a very comprehensive one. We may be over captious, but we fail to see that there is anything "miraculous" in either false logic or perverse premises. On the other hand, as a book in which the logical fallacies of the antagonism to the miraculous is skillfully exposed, the opponents to the supernatural put into awkward corners, their extreme credulity in respect to many things that strain rational thought to the breaking point, laid bare, as well as their internecine strife and hopeless self-contradictions exhibited, it is worthy of high praise. The positive argument also is well suggested, that nothing but a real supernatural can satisfactorily account for the apparently miraculous inseparable from essential Christianity. The style is clear, the illustrations well chosen, the logic is deft, and we feel sure that many who had felt their faith shaken by the assumption of superior logical consistency so common to the upholder of unbelief will receive no little strengthening from reading these pages. (Scribner's importation, pp. xiv, 362. \$2.25.)

A. L. G.

Some years ago the writer of this review asked an eminent German philosopher who makes it a point to keep up a general familiarity with theological thought what he thought of Ritschl's work. The reply was that he had never read his book; when he read a work outside his own line he wanted something the style of which made it comprehensible. In their excellent translation of the third part of Ritschl's *Justification and Reconciliation*, Messrs. Macintosh and Macaulay, with their co-laborers, have put the English reader in a more favorable position than the German. They have made a translation that is really readable, and this is no little praise.

We do not think that the editors have over-estimated the significance of Ritschl's work when they say that "not since Schleiermacher's 'Christliche Glaube' has any work left its mark so deeply on the theological

thought of Germany and the world." The appearance, in translation, of Kaftan's "Truth of the Christian Religion" and Herrmann's "Communion with God," have made accessible to English readers Ritschlianism as developed at the hands of two of the most prominent dogmaticians of the school, and Harnack's "History of Dogma" has showed its historical basis. By means of such books as Orr's and Garvie's it is possible to get a very good estimate of the dominant principles of the Master's thought. But still to know Ritschl it is necessary to read Ritschl himself. He is pre-eminently individual, and anyone who is to keep his hand on the pulse of modern thought in England or America must know Ritschl. The translators have thus rendered a very great service to the study of modern theological thought by making this great work accessible to English-speaking students. Will not some one now translate Ritschl's "*Theologie und Metaphysik*"? That is by far the most illuminating introduction to the author's whole system. (Scribner's Importation, pp. xii, 673. \$4.00 net.)

A. L. G.

Dr. Jonathan Weaver was a bishop of the United Brethren in Christ. Since writing this work on *Christian Theology*, the excellent man, after half a century of labor, has passed to his reward. Full of zeal, full of years, full of sheaves from the harvest field, he was permitted to see signal advances of the kingdom in his communion. Christians of all shades of belief unite to do his memory honor as they gave him fraternal regard in his life. This last work is affectionately dedicated to the church in which he had spent the best energies of his valued career. These pages are a reflection of his deepest, most positive, and most loving thought. They contain his life-long message, stated in plain, simple, but vigorous terms. He clings unflinchingly to the older views of faith and interprets them in the language largely of the fathers. He adheres to the church's ancient and still most vital definition of the Trinity, of the hypostatic union, and of the Holy Ghost. In the doctrines of grace he cleaves to the Arminian type of expression. As to the sacraments, he sympathizes with Reformed confessions. In his discussion of the church, especially as to its polity, he is eclectic. He pleads composedly for the necessity of creeds, and for their indispensable functions as the natural expressions of individual and social faith; he regards their influence as unifying rather than divisive. He mingles much of ethics with his dogmatic system. His eschatology is on reserved but firm biblical lines. In all these varied chapters, we feel his sincerity. They sound like manly calls to repentance and faith, they solicit and demand attention to the light which lighteth every man that cometh into the world. May the memory of his faithful ministry with its divine message and its abundant salvatory results long abide. (United Brethren Publ. Co., pp. xiii, 381. \$2.00.)

C. D. H.

The activity of production in systematic theology on the part of Anglo-Catholics and of their fellow confessors in our own land, is a fine incentive to all other branches of the church universal towards the cultivation of the same field, from their several points of view, even though we be not acknowledged as of the historical elect. The Baptists have hitherto

been almost exclusive masters of this study for the last two decades. There was a long stretch during which there was a singular atrophy of the thoughts of the church concerning her beliefs; rather it was a patient waiting for the development of criticism and biblical theology. Ethics indeed threatened to capture the whole territory through its insinuating title of theological ethics. But there are significant signs of an ample revival; the systems are multiplying in all lands, and from varied critical and historical tendencies. The design of *Outlines of Christian Doctrine*, by R. Darwell Stone, is to furnish a succinct statement of faith for those who are not professional students, but are anxious to become acquainted with the tenets of their religion, and it is a good book. Of course we expect it to follow its scriptural statements and its ordinary reasoning with patristic evidence. And we are sure of finding the usual emphasis on the sacramental theory of the church. It does not proceed to such extremes as Mortimer in its adoption of tenets kindred to Rome, while it protests vigorously against the assumptions of soulheadship and infallibility. It stoutly defends Anglican claims. The very use of patristic evidence gives this treatise a historical method. The notes, which are for the most part well ordered, are mainly of this hue. On all tenets of Trinity and Christology it stands by the faith of the universal church. The style is simple, even to severity, and therefore without obscurity. The movement of arguments and statements is rapid and well massed. The index of councils, authors, and books is a commendable feature. (Longmans, pp. xx, 359. \$2.00.)

C. D. H.

Dr. John Watson, in *The Doctrines of Grace*, runs through the cycle of beliefs. His fundamental theme is the grace of God, then follow Repentance, Forgiveness, Regeneration, the Vicarious Sacrifice of Jesus Christ, the Sovereignty of God, Saving Faith, Good Works, Sanctification, the Perseverance of the Saints, the Holy Catholic Church, the Holy Ministry, the Sacraments. In the treatment of these fourteen themes there is an entire absence of scholastic method. The discussion is flowing and persuasive, often with warmth and pungency of argument, always with a choice human style, and frequently with effective illustration. The tendency is that of an independent evangelicalism. Grace appears as the free movement of God towards men, culminating in the objective and historical Jesus, and verified by Christian experience. Conversion is presented under its two phases of repentance and faith, in a most effective way; and the chapter on Forgiveness opens with two beautifully contrasted pictures and then advances immediately to the defense of God's way of pardon. While Dr. Watson does not quote Scripture in the manner of proof texts, the essence of his exposition is vitally biblical. Nowhere does this appear more effectively than in the unfolding of the themes of regeneration, vicarious sacrifice, and divine sovereignty. His call for the re-instatement of this latter doctrine is fresh and convincing. The same evangelical tone appears in almost all the rest of the topics. The doctrine of the church is treated very much at large, but the distinction between the Kingdom and the Church is not properly defined. The Eschatology seeks to present both aspects of mercy and justice in

somewhat of an equilibrium. The minister who desires to preach saving truths can here find a genuine and helpful model. The volume is a real incentive to meditation, and a guide to one who longs for vividness and joy in the Cross and Crown of his Lord. (McClure, Phillips & Co., pp. 293. \$1.50.)

C. D. H.

The Abbé Bougaud belonged to that section of the Gallic Church which represents a mixture of mystic ardor and the struggling desire for a larger freedom in the study of Christianity. His apology, "*La Christianisme et les Temps présents*," was designed to vindicate the moral efficiency of our faith, for our own day, the ever sufficing salt for the preservation of any civilization, and notably that of our times. A century lay between Voltaire and the Ultramontane and Neo-Catholic revivals. Out of the ashes of that destructive period had sprung new forms of Christian thought and activity. As an agent in the promotion of this renovation the larger treatise was written, of which this book, the *Divinity of Christ*, is but a brief section. The argument moves forward with a fervid eloquence, the difficulties which criticism and the natural sciences have raised, are not dwelt upon, but on every page there is the glow of an affluent speech and of a loyal devotion to the Lord. A Protestant can well warm his own soul by the live coals of this spiritual hearth. According to our mind, the most striking and helpful discussion is the proof for the deity of Christ, drawn from the supreme love which Jesus demands from all human souls; this is the high note of Chapter six. Another effective evidence we find in Chapter seven, where his plea is based upon the continued survival of human hate towards our Lord's holy claims. (Young & Co., pp. xvii, 159. \$1.00.)

C. D. H.

It is significant of our time, that it enters upon the study of experiential theology with increasing enthusiasm. Manifold as have been the diversities of opinion as to the real definition and content of experience, there is still a lack of sufficient discrimination in marking off its boundaries. Multiplied, too, as have been the efforts to enthrone it in conflicting forms as the final authority for dogmatics and for religion, no such attempts have yielded us either a consistent or impressive system, even when the vague term has been made to include next to everything. These aprioristic methods have marred the true effect and hindered the fertility of Christian life as capable of yielding facts and truths for a related order of thought. We dare to say that John Bunyan is more scientific than Schleiermacher in his handling of the materials of applied grace, and has presented us much deeper reflection, and has produced richer spiritual fruit. Now we hail every attempt at the really scientific treatment of the content of experience, giving it at the outset what area you please.

In Dr. Foster's series of lectures on *Christian Life and Theology*, we have another admirably executed study. The subordinate title gives the more exact import, viz.: The Contribution of Christian Experience to the System of Evangelical Doctrine. The trend of this work is rather apologetic and evidential than simply constructive and inductive. The fundamental theology is presupposed, and one discovers many favorite expressions

and principles of the governmental school. The author deals largely in criticism of the latest phases of experiential theology, and certainly discusses their propositions with skillful candor. It seems to us, however, hardly just to group Thomasius or Frank with such a tendency unless the varieties and circumferences of experience be more distinctly noticed and defined. For, with them it is not the same as with the Ritschlians; still less do these two illustrious dogmaticians harmonize with the primary concepts of Schleiermacher. Dr Foster has made excellent use of the fact that the largest wealth of experience lies in the historical field. No less significant is his use of the social consciousness as affording abundant illustrations of spiritual truth. The deftness with which some of the more subtle topics are handled is admirable. We feel persuaded that there is no phase of study more important or more practical for the ministry than this; nor a field in which they can be more helpful to science by gathering and classifying the inexhaustible unities and variations of individual conduct. The lectures which will probably go farther toward the strengthening of the general reader in his faith are that on the new birth, and, second, on the work of Christ. We cannot but commend this book as an admirable guide to the student of the life in Christ. (Revell, pp. ix, 286. \$1.50.)

C. D. H.

In his essay showing the reason *Why Infants are Baptized*, Dr. Erskine N. White has presented a cogent and clever argument. His reasoning moves forward with logical precision, his spirit, too, is far from controversial, rather is it dignified in its elaboration of a real conviction, and in its effort to persuade believers to a higher churchly conception of the ordinance in relation to infants, and to a restoration of the observance of this rite as one that is inherent in the constitution of the church, and as essential to thorough spiritual nurture. The weakest part of the ratiocination is in the discussion of the second condition for baptism, "presumptive regeneration," where the function of faith is not made sufficiently clear, nor do we think a broad enough ground is taken, in view of our Saviour's declaration, concerning the relation of children to the Kingdom of Heaven. The historical argument is vigorously, if briefly, stated; the practical aim of the book must be highly commended, not only for the clearness of its plea, but for the enforcement upon the conscience of the church of its duty to recognize the membership of the baptized infants, their religious education, and their treatment as heirs of faith. May the essay prove an impulse to a larger confidence in the words of our Lord concerning little children, and the comprehensiveness of the Kingdom. (The Westminster Press, pp. III. 50 cts.)

C. D. H.

This is an important work. Mr. Chamberlain, in *The Child — a Study in the Evolution of Man*, has given us a monograph which, within certain limits, is perhaps the fullest compendium available to-day. If one wants to know what the Anthropologists and the Embryologists are saying on the physical and mental traces of earlier evolutionary stages upon human infancy; what Dr. Stanley Hall and others mean by "periods of childhood," the "recapitulation" of other "childhood epochs" in the develop-

ment of the child, etc., he will find it more fully exploited here than in any other English book which he can procure. It is impossible to review such a book briefly or to exhibit its contents. Suffice it to say that the author seems to do for his subject what Westermarck does for The Family. His conclusions are not as careful or scientifically conservative as those of Westermarck, but there is an attempt at similar exhaustive scholarship. He seems most intent upon making an exhaustive analysis and synthesis of facts and their interpretation as presented by others. He tells of the meaning of the helplessness of infancy, the meaning of youth and play, the resemblance of the youth to lower orders, the periods of childhood, the child as revealer of the past, the language and arts of childhood, the child and the savage, the child and the criminal, the child and woman. Nowhere, for example, can we find such an array of facts and fancies indicating traces of atavisms — physical, mental, and moral; such an exploitation of the period of childhood, and “ages of man” as seen in civilized literature and in savage customs; such an exhibition and critique of what “the child a little savage” means, both in its good and bad implications. The conclusions of the book are guardedly given. While inclining to accord full credit to all that can be legitimately drawn from these facts, he concludes that “the best scientific investigations have shown how difficult the establishment and delimitation of such child epochs are. Still the lines of advancement of mankind in general do seem to be parallel in the development of the child, in outline, at least, though exactness is out of the question. The power of environment to shape humanity irrespective of the “necessity” for “recapitulation” has not been taken into full account by the extreme advocates of the “culture epoch” theory, and Nature seems even now endeavoring to make the “recapitulation” less and less in the mental, as she has already done in the physical world. If the education of the centuries to come be cast in the spirit of wisdom, the child will not, as now, lose so much in becoming a man; the man and woman lose so much through having been a child; but the childlike elements necessary to the race’s full development will persist to the greater glory of the individual and the perfection of mankind. The book has a learned bibliography appended. (Scribner, pp. 498. \$1.50.)

A. R. M.

The aim of the book entitled *Ethical Marriage*, by Delos F. Wilcox, Ph.D., is praiseworthy. It is to urge continence within the marriage relation. In seeking an ethical basis for such continence the author goes to the utilitarian extreme of confining all relation to what he calls “a program of procreation.” The total impression of his argument is that the very method he urges to a prohibitive degree tends to make so emphatic the very elements he reprobates, and so lower the level of human relation to the breeding stage of the lower animals, that he defeats to some degree the ethical object of his inquiry. A healthy protest against certain abuses of marriage is needed, and we admire the plain speaking and earnest conviction of this book. But we doubt whether an argument and appeal which leaves out many nobler motives to continence and which eliminates the legitimate affectional inspirations of married love, and

emphasizes only the procreative business of the relationship, will be as conducive to social and private sexual ethics as the author hopes. (Wood, Allen Co., Ann Arbor, Mich., pp. 235. \$1.25.) A. R. M.

This little book is just such a book in kind as every church might well have to put into the hands of those coming into the church. It is written for the African Methodist Church. We Congregationalists may assume that our young people do not need so rudimental a manual of Christian intelligence, but we are mistaken. Our colored brethren are wiser in their generation than some others. The *Manual* is a small book of 188 pages, but into it are condensed some excellent lectures on Conversion, The Christian Life, Prayer, The Bible, The Church, The A. M. E. Church, her Doctrines, Polity, and History, Public Worship, and Sacraments. A catechism is appended, and the form of public reception. We have looked over many of the recent publications designed to give shape to the growing demand for religious instruction, but it seems to us that for a compact, useful manual for young Christians this is as good as any we have seen. We do not refer to its contents necessarily, excellent as they are, for they have a local design in the church for which it is written, but the idea of the book, and the simple yet effective way in which intelligence is conveyed upon important things to know in joining a church. We must congratulate Mr. Turner upon a capital idea, excellently developed. Other denominations need other Mr. Turners to do a similar work. (A. M. E. Publ. House, pp. 188. 50 cts.)

It will be a great pleasure to the many friends of the late Dr. C. M. Lamson to read the memorial collection entitled *Emmanuel, and other Sermons*. The title is well chosen, for "Emmanuel" was indeed the keynote of Dr. Lamson's thinking and preaching. In this collection of twenty-one sermons the great unifying thought is that of God's presence and fellowship with men as the most real and helpful fact of life. It is an optimistic note, full of courage and faith, that is sounded in these strong sermons. May the Lord's rich blessing follow the printed message through which his servant, whose life was so fruitful of good, still speaks to his fellowmen. (Pilgrim Press, pp. 333. \$1.25.) E. E. N.

The venerable Dr. A. C. Thompson, at the age of ninety, sends a birthday gift to the young people of the church, of which he has so long been the honored pastor. This gift takes the form of a pamphlet, *Words for the Young*. He reminds them that his growing age prevents his presence in their meetings, and so he takes this way of speaking to them in this most tender, earnest message. In the simplest, clearest style, abounding with apt illustration and story, he takes up the great fundamental truths and duties, and pleads for the acceptance of the Gospel. Fifteen compact but full and fruitful talks from a great age and ripe experience to his own children in the faith: this little book must have great influence and win many hearts to the Lord this aged servant loves. The mental vigor and spiritual power of Dr. Thompson continue his ministry year after year, despite his bodily infirmities. His interests range from

the far fields of missions to the gardens of childhood about him; and while the library in a school of higher learning is the constant recipient of his gifts, he forgets not the gift of gifts he would make to his little children. (Privately printed.)

A. R. M.

Under the editorship of R. A. Torrey, we have in the volume on *How to Promote and Conduct a Successful Revival* the opinions and methods of such men as Rev. Albert Banks, Rev. Wm. Patterson, Mr. Marion Lawrence, Rev. H. W. Pope, Rev. E. P. Hammond, Rev. A. C. Dixon, Professor D. B. Towner, Rev. C. H. Spurgeon, and the editor, besides others. Nearly all phases of the subject are discussed: Organizing for a Revival, The Work of the Sunday-school in the Preparation, The Importance of Open Air Work, Drawing the Net, The After Meeting, Making the Work Permanent, Music in the Revival, Advertising the Meetings, etc. About one-quarter of the volume is occupied with "Suggestive Outlines" of Sermons from Moody, Torrey, Spurgeon, and others. Topics and texts for Sermons and Bible Readings are also found at the end of the book. Mr. Torrey's editorship is manifest throughout—nearly all the writers adopting his method of clearness in numbering and paragraphing the points made. The various discussions are illustrated out of the writer's experience, and many anecdotes are told. The pastor will find much that is stimulating spiritually in this book, and an unusual number of suggestions of a practical nature to help him in times of special religious interest. The book is large and handsomely printed. (Revell, pp. 336. \$1.50.)

A. R. M.

The reading public has been greatly interested in some stirring books of adventure by Frank T. Bullen. "The Cruise of the Cachelot," "Idylls of the Sea," and others have been widely read; and now comes from the same pen, *With Christ at Sea*, a personal record of religious experiences on ship board for fifteen years. The book is really Mr. Bullen's autobiography, and it has all the fascination of his earlier books, with the additional interest which Christian readers will have in his remarkable religious history and his devoted service for Christ. This facile literary man is really a seaman's missionary. That became the absorbing object of his life. Missionary not in the conventional sense, but missionary while yet sailor and officer of various crafts. His descriptions of the immorality and spiritual neglect of sailors is appalling. The cruelties and inadequate comforts in a sailor's life ought to rouse the indignation of the age so interested in social betterment on land. The narrative of his own conversion and the stories of religious awakening in others make a contribution to evangelistic history of the most convincing testimony. Such a story, told by a master writer, who retains throughout his story for Christ his literary power as an interpreter of the sea, cannot fail to reach a large audience of people never reached by the ordinary evangelistic narrative. As a literary witness bearer for Christ in some circles, and as an effective missionary in other circles of readers, the book will have a powerful influence in calling attention to this greatly neglected field of Gospel service. (Frederick A. Stokes & Co., pp. 325. \$1.50.)

A. R. M.

Under the introduction of the present pastor of Plymouth Church, Brooklyn, a new edition of *Comforting Thoughts*, selected by Irene H. Ovington from the sermons, addresses, and prayers of Henry Ward Beecher, has just been published, the little volume seeming to Dr. Hillis "of all the books that hold comfort for the comfortless at once the most beautiful and the most helpful." (Fords, Howard and Hurlbert, pp. 153. 75 cts.)

Professor de Garmo of Cornell University is the great exponent of Herbart's educational views, and the country has been greatly indebted to him for translation and for exposition on many occasions. This book, *Herbart's Outlines of Educational Doctrine*, is Herbart's last and completest work on Education. To outline the book would be to write an essay on Herbart's educational views. The reader is referred to De Garmo's "Herbart and the Herbartians" (published some years since) for such an essay. This book will give more of Herbart and less of Professor De Garmo than the earlier book referred to; but this newer work owes a great deal to the careful notes by which it is accompanied. Most of the references to Herbart in English discussion have been to his "Psychology." This newer book will give comparatively little new light upon his psychology and much upon his practical pedagogics. The range of his illustration is largely that of the ordinary school.

The inquirer for books on religious pedagogy will not find much of distinctive value in this volume. The moral element, however, enters very largely into all Herbart's writings on educational themes and constitutes one of his distinct contributions to all training, secular and religious. (Macmillan Co., pp. 334. \$1.25.)

A. R. M.

Mr. Charles Ferguson may know what he means by *The Religion of Democracy*, but it is very doubtful if his readers will be any the wiser for reading his book. It is one of those attempts to combine the political ratiocinations of Victor Hugo with the epigrammatic essay style of Ralph Waldo Emerson. It is a book made up of chapters each with a vague and high-sounding caption, and divided by large Roman numerals to convince you that there is a logical articulation of thought. The thought is conveyed in language full of new-coined phraseology: terse, snappy, aggressive, disjointed. You work hard to find the connection between sentences, paragraphs, and numerous Roman numerals. If you find it at the end of the one hundred and seventy pages, you wonder why he could not have said it in seventy pages just as well; but in rereading the book, you see that only the larger number of pages could have enabled him to say the many things which have no relation whatever to his numerous numerals. There are some people who love to see an idea thus looming through the mist. It passes for profundity with some, and is the very patent stamp of originality with others. This will account for the hold which Christian Science has for many minds. Just as the author's humanities and divinities, tyrannies, blasphemies, collapses, silences, and eternal currents are very impressive and oracular whether they mean anything or not. The end of it all is to show that the "resurgent church out of

Democracy shall have for its first note: its sacred and eternal secularity; second, it will shatter the caste of goodness and definitely abandon the attempt to mark a distinction between good persons and bad; and in the third place, the church will abandon the attempt to truss up and underpin the Truth, and will, on the contrary, repose in quiet strength upon those sills and girders of the universal frame which have been or hereafter shall be discovered. This will be the Democratic Catholic Church — for “the religious trusts,” says Mr. Ferguson, “are bankrupt, and the caste of goodness and truth is ripe for dissolution.” The reviewer hopes that this lucid review of so lucid a book may give the reader a clear idea of its contents. (Funk & Wagnalls, pp. 170. 50 cts.) A. R. M.

The Department of Social Economy for the U. S. Commission to the Paris Exposition of 1900 issued a series of monographs on American Social Economics, edited by Professor Herbert B. Adams of Johns Hopkins University. This volume by Dr. Strong on *Religious Movements for Social Betterment* is No. XIV of that series. It is now put into general circulation, at the request of many who desired to see it in permanent form. The Nature of the Change Taking Place in Religious Activities, “The Causes of the Change,” and the “Results” are here thoroughly discussed. “The Results Illustrated” occupy more than half of the volume. The book is of special value as giving in brief compass a wide array of facts, which it would take the average student much time and trouble to collate. That this has been done for us by the master hand of one thoroughly acquainted with the data, is a great source of congratulation to the author and to the Christian community which he has so faithfully served. (Baker & Taylor Co., pp. 132. 50 cts.) A. R. M.

Eudemon is explained by its author as “the apology of a preacher for preaching.” The book is in the form of a spiritual diary, and is as desultory as such works must necessarily be. The author, David Newport, belongs to the Society of Friends and exhibits many of the noble characteristics of that branch of Christian believers. He also exercises to the full their claims regarding the final authority of the individual Christian consciousness in all matters of faith and practice. Now and then our author betrays some animus in his treatment of those who have sought to defend this or that view of the Scriptures, or of Scripture truth. On the whole he is disposed to agree with the most radical critics, since their contentions tend towards the widest liberty of interpretation. The volume contains many beautiful passages, revealing the simple faith of its author and his Christlike life and character. But its contents are so various as really to defy description or even characterization. (Lippincott, pp. 527. \$3.00.)

Books of quotations are excellent things when rightly used. It is as a book of quotations that *Faiths of Famous Men*, given in their own words, by Dr. John Kenyon Kilbourn, is to be viewed. We know of no other place where there is assembled from such a variety of sources such an abundance of utterances of men of all ages and occupations respecting

things religious. The book contains not only men's own views, but frequently their estimate of the views of others. If led by the title one should seek to find a concise summary of the religious attitude of, say, Voltaire or Mr. Moody, of Justin Martyr or Thomas Edison, he would be disappointed. Yet he would find expression of opinion on some religious theme from all of these and a multitude more of every shade of thought which might prove serviceable, by way of confirmation or antagonism, to illustrate an argument. The matter of the book is made accessible through being arranged alphabetically by authors under each topic, with an additional index of authors. (Henry Coates & Co., pp. vi, 379. \$2.00.)

A. L. G.

In his *Religious Spirit in the Poets*, the Bishop of Ripon has put together in book form some slight but graceful and suggestive papers which were originally birds of passage in magazines and lectures. Their subjects range from Piers Plowman, through Spenser, Marlowe, Shakespeare, Milton, and Coleridge, to Tennyson and Browning. Among the happiest are the papers on Spenser, Coleridge, and Browning; in these there is a real and deep insight and sympathy. In the papers on Shakespeare and Milton there is the usual tendency to seek and find better bread than is made of wheat. The one was more artistic and the other more pagan than Dr. Carpenter sees them. But to the reader who runs through the book in the right mood, it will prove helpful and inspiring to a degree, even if he do little more than read its quoted passages. (Crowell, pp. 248. \$1.50.)

D. B. M.

We are glad to see that Professor George L. Raymond has been encouraged to bring out a second edition of his poem entitled *A Life in Song*, first issued some fifteen years ago. The poem itself is valuable, and the multiplication of such serious and thoughtful works of imagination in verse is to be commended. Whether or not this particular example is admired in all its parts or is adjudged wholly successful is not the primary question. If it even reasonably gratifies a healthy taste and even partially fulfills its intention, it is to be welcomed as an evidence of the unlost power of creative imagination to array itself in musical and rhythmic speech so as to convey a noble and inspiring impression to present-day minds. As a work of high art it may not be so successful as to warrant the expectation of literary "immortality," and yet it may be admirable in its way and degree — certainly as much so as the light and ephemeral productions that are sometimes thought to be products of modern genius.

This book consists of a long composite poem made up of separate parts, each introduced by a prelude. These are presented as the posthumous remains of a recluse. Their titles are Dreaming, Daring, Doubting, Seeking, Loving, Serving, and Watching. By them is told the soul-history of a sensitive, many-sided man who has leisure to stand apart from mere outward things and to view life from a higher perspective. The conception is a fine one. It is wrought out with no slight enthusiasm and versatility. Fineness of apprehension and dexterity of touch are often conspicuous. Professor Raymond is no dabbler in the problems of

the human spirit and no tyro in the art of word-painting, as those who know his prose works can testify. These pages contain a mine of rich and disciplined reflection, and abound in beautiful passages.

We think, however, that the plan is too expanded, and the treatment in parts too diffuse. We draw back, also, from certain points where the fancy seems redundant and lawlessly profuse, where the images are crowded and confused, and even where the expression falls into needless colloquialism and occasionally into positive carelessness. Condensation, pruning, and a somewhat merciless purging would surely have improved the purity of the really precious ore. (Putnam, pp. 325. \$1.00.)

W. S. P.

The title of Arthur Mees' recent book on *Choirs and Choral Music* will probably prove misleading to many would-be readers. This is due to our American usage of the word "choir," confining it wholly to the musical forces used in the church. This book has but little to do with pure church music, except in periods long gone by or in foreign countries. Its real subject is the development of choral concert music, as sustained by singing societies and as carried forward to-day into one of the most useful and dignified forms of public musical entertainment. It is properly a study of what we are wont to designate (rather loosely) oratorio music.

The author's plan is orderly and judicious, unless one may venture to think that the space given to the ancient singing of the Hebrews and the Greeks and to the slow steps of progress in the early Middle Ages is unnecessary, because sufficiently accessible and really of little relevance to the main topic. The accounts that follow of the unfolding of polyphony in the later Middle Ages into the Palestrina style, and of the fresh ideas and forms that followed the Reformation, are very well done. So also are the succeeding chapters on the Mystery, with its culmination in such Passions as those of Bach, and on the Oratorio, especially as influenced by the Handelian type. More sketchy is the next chapter, on "Other Choral Forms," in which place is made for the expansion of the Mass into a concert form and for the manifold choral works of nineteenth century writers, many of which are only distantly related to the oratorio proper. Two chapters are given to rapid summaries of "Amateur Choral Culture" in England and in America respectively. At the end is a useful popular statement about the work and the training of choral societies.

The book is well written, is full of information, is based on wide reading, and evinces no little admirable scholarship and reflection. It is a useful addition to the series known as the Music-Lover's Library. (Scribner, pp. 251. \$1.25 net.)

W. S. P.

It is a most welcome thing to see a little book that invites a soul to religious meditation. Such an appeal is embodied in *Wings of the Morning*, by Rev. W. C. Roberts of Corning, N. Y. It consists of morsels of thought in well-defined paragraphs upon a succession of themes, such as Elasticity, An Intrepid Spirit, Unbought Ministries, Cutting the Tendrils, When Easy Things go Hard, etc., the whole being consciously aimed at deepening and heightening religious feeling. (Putnam, pp. 144.)

Anton's Angels is a little romance by Anita Trueman, in which a definite purpose is plainly manifested. It relates how an ambitious young American artist was converted from a self-indulgent life to one of consecration to the highest ideals through the influence of a beautiful young woman of lofty character but somewhat mystical nature, whom he chanced to meet in a secluded spot in the Alps. The artist subsequently meets a poor but beautiful girl whom he persuades to pose as a model for certain paintings in which he is seeking to express his ideal conceptions. The artist and his ideals work the same change in the character of the model as the mystical Minerva of the Alps had brought about in his own. The two finally fall in love with each other, but feel that they cannot marry because by so doing they would be false to the high ideals to which they have consecrated their lives. But through the influence of the Swami (the Vivekananda of World's Fair notoriety), whom they chance to meet at a summer school, and also through advice opportunely received from Minerva, they resolve to enter into a "spiritual" marriage, in which they bind themselves to observe a life of chastity. The Swami blesses them in the name of the "Infinite Mother." A sister-in-law, whose writings and lectures and counsel have not been without influence in bringing about this great achievement, considers this the beginning of a new era for mankind. By so doing the united couple have enabled their better selves, their souls, their "angels," to attain a high, perhaps the highest, degree of perfection.

While the book contains much that is finely conceived and beautifully expressed, its underlying philosophy seems to be but little removed from a Buddhistic pantheism in which asceticism holds a prominent place. It certainly is not Christian. (Alliance Publishing Co., pp. 131.)

E. E. N.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

Hiram Nichols Gates, who died in Medford, Mass., Feb. 7, was born at Fowler, N. Y., May 31, 1820; graduated at Union College in 1846, and at the Theological Institute of Connecticut in 1850. He was ordained at East Windsor the same year, and at once entered upon home missionary work in Iowa, where he labored, with a brief intermission, for twelve years. He then returned to Connecticut and was pastor of the church in Barkhamsted from Jan., 1863, to Dec., 1866, when he became the acting pastor of the church in Northfield, remaining there about five years. He was general missionary of the Home Missionary Society on the line of the Union Pacific Railroad from Jan., 1872, to May, 1874, when he became the superintendent of missions in Nebraska, and held the position until Nov., 1881. In that year he accepted the pastorate of the church at David City, Neb., and remained there until May, 1883, when he removed to West Hartland, Conn., and supplied the pulpit there for two years. In Sept., 1889, he removed to Medford, Mass., being unable to engage in active work on account of poor health. Mr. Gates was married, Sept. 15, 1846, at Unadilla Forks, N. Y., to Miss Mary Chaney, who died in Sept., 1890. He left no children. He was a man of great faith, believing implicitly in the wisdom of God's plans concerning him, and bore with remarkable patience the weakness which prevented him from doing further service in the ministry. But he had laid many foundations for others to build upon and his reward is assured.

Fred H. Allen, '73, for sixteen years pastor of the church in Rockland, Mass., finished his labors there the first of April.

Edward S. Hume, '75, before returning to Bombay, India, was enabled to raise the full sum of \$20,000, required to build a church in that city.

During the first year of the pastorate of Dwight M. Pratt, '80, at Walnut Hills, Cincinnati, O., twenty-nine have been received into the church, and a debt of about \$15,000 been cancelled.

George H. Hubbard, '84, received a gold watch and other gifts from friends in Enfield, Mass., at the close of his five and one-half years' pastorate.

From a layman's historical sketch of Kirk St. Church, Lowell, Mass., of which William A. Bartlett, '85, is pastor, it appears that during its ex-

istence of fifty-six years its charities have amounted to \$242,719, those of the last year alone reaching the sum of \$14,427. The membership of the church, which began with 177, is now 632. Mr. Bartlett gave the principal address at the thirtieth annual meeting of the Central Congregational Club of N. H., Feb. 20, on "The Shorn Giant," a defense of the Bible.

East Windsor Church, Conn., of which William H. English, '85, is pastor, supports a native teacher in Turkey.

Clarence R. Gale, '85, formerly of Marshalltown, Ia., has accepted the call of Second Church, Spokane, Wash.

Pilgrim Church, Cleveland, O., having granted its pastor, Charles S. Mills, '85, a needed absence on account of impaired health, which he is spending in California, is rejoicing over the promise of his speedy recovery and return. A lecture recently given by President Alfred T. Perry, '85, before the Institute connected with this church, is spoken of as "a masterly and scholarly effort. The vast accumulation of facts that are beyond the reach of any but a specialist, their clear and eloquent presentation, the exaltation of the Bible through its externals to a place of so great prominence among the books of the world, made the lecture a notable event in the work of the Institute and a great contribution to the enrichment of the lives of those who were privileged to hear it."

At the meeting of the Congregational Club of Ohio, Feb. 11, Alfred T. Perry, '85, gave an address on "The Mission of Congregationalism to the Twentieth Century."

William W. Scudder, '85, for sixteen years pastor of the church in Alameda, Cal., accepts a call to become Home Missionary Superintendent for Washington. When he began his work the church numbered but 35 members. It now has 325 on its roll, is well organized, and has become a leader in Congregational enterprises.

The "Congregational Annual," a leaflet containing reports of the church in Seymour, Conn., of which Hollis A. Campbell, '86, is pastor, shows a prosperous year for this well organized church of 260 members, with a Sunday-school of 329, and Endeavor Society of 84 members. The latter society rents a church pew for the use of strangers.

Charles H. Curtis, '86, recently assistant pastor of Westminster Church, Minneapolis, Minn., has assumed the pastorate of the church in Worthington, in the same state. Before leaving Minneapolis he and Mrs. Curtis were given receptions by the church and Endeavor Society, and a purse of \$260.00 and other valuable gifts were presented. His reception in Worthington was likewise warm, and a parsonage is promised him in the spring.

George M. Rowland, '86, writes most encouragingly of his work in Japan. Accessions to several churches, and the coming to self-support of the church in Sapporo, together with a substantial increase of the pastor's salary, and a like resolution to become self-supporting and to erect

a church building on the part of another church of 39 members, which has just lost its old building by fire, have together given great joy to the missionary's heart.

The resignation of Williston Walker, '87, from the professorial corps of the Seminary has caused universal regret among the Alumni. We must believe, however, that his loyalty to his alma mater, which has been so marked in the past, will continue to manifest itself in many ways for the Seminary's good.

Charles F. Weedon, '87, was installed, Feb. 27, as pastor of Central Church, Lynn, Mass., A. B. Bassett, E. H. Byington, and H. A. Bridgman of the same class taking parts in the service.

Allen Hastings, '89, who resigned the pastorate of the church in Ontario, Cal., on account of poor health, was succeeded by John Barstow, '87, who has also been compelled to resign for a like reason.

Edwin N. Hardy, '90, of Quincy, Mass., has been elected to the presidency of the Congregational Council of the Brotherhood of Andrew and Philip.

William F. White, '90, recently of Trumbull, Conn., has accepted a call to the pastorate in Hinsdale, N. H.

A most pathetic and urgent letter has been received from Henry G. Bissell, '92, a missionary of the American Board at Ahmednagar, with reference to the needs in India and the opportunities for service which have been opened by the terrible famine. The lives of thousands of orphaned children and the physical and spiritual needs of many adults who are asking to be taught about the Christian's God, because his servants have been kind to them in their extremity of suffering, present such openings for effective service as have hardly been hitherto known in the history of missions.

Ozora S. Davis, '94, opened the discussion at the March meeting of the Congregational Club of Newton, Mass., on "Some Problems of Our Churches and Attempts at their Solution."

Frederick A. Sumner, '94, enters upon his fifth year at Little Falls, Minn., with a united and harmonious people. Fifty-one persons have united with the church within four years, the greater part of them being adults and coming on confession. Mr. Sumner has a large training class, from which other increments will soon be added.

Charles Pease, '96, pastor at Long Branch, Cal., was married, Feb. 12, to Miss Sallie Rowan of the same place.

The church in New Marlboro, Mass., Edwin G. Gillette, '97, pastor, rejoices in a renovated house of worship. Much of the \$1,200 required was made up of sums contributed by summer residents. One gift of \$400 from a Roman Catholic is an eloquent tribute to the character of the pastor, who has won his way to all hearts in the two fields which are under his care.

Harry A. Beadle, '98, was installed, Feb. 28, as pastor of the church in Franklin, Conn., Professor A. R. Merriam preaching the sermon.

Arsene B. Schmavonian, '99, of Falls Church, Va., accepts call to pastorate of church in Clarendon Hills, Hyde Park, Mass.

A bright folder, called "Pilgrim Footsteps," is issued monthly by Philip W. Yarrow, '99, pastor at Montevideo, Minn. Besides notices of meetings and names of officers, it contains pithy statements and invitations well fitted to excite interest in the church and its mission.

The new church in Edgewood, R. I., Albert S. Hawkes, 1900, pastor, has secured a valuable lot for this growing enterprise, and will erect a church edifice the coming summer.

Lewis Hodous, 1900, and his fiancée, Miss Jelinck, a graduate of Oberlin, have been appointed by the American Board to the Foochow Mission, China.

Mrs. Catherine A. Miller, 1900, is teaching in a Home Missionary school, of about sixty pupils, at Banners Elk, in the mountains of North Carolina.

Dikran H. Rajebyan, 1900, announces, by letter, his arrival at his home in Hadjin, Turkey, on Nov. 24, after a long and tedious voyage. He reports the average attendance at his Sunday services as about 800, although the church membership is only about 150.

Elliott F. Talmadge, 1900, has been engaged to continue as assistant minister of First Church, Hartford.

Seminary Annals.

At the students' conferences addresses have been made this winter by Dr. E. P. Parker, who spoke with characteristic charm on some practical things in the ministry; H. R. Elliott, editor of the *Church Economist*, upon The Use of Printer's Ink in Church Work; Rev. W. A. Bartlett, D.D., '85, on The New Testament Type of Preacher, taking as the model John the Baptist, and showing the characteristic qualities which made him great and are needed to-day; Rev. S. W. Dike, D.D., '66, upon some problems in the Congregational churches, especially the problem of the relation of the organizations in the local church to that church; he showed in a very interesting way the resemblances in the developments of church and state socially and economically; church and state are working upon the same problems, and it is the opportunity of the church to prepare men for useful citizenship by solving the problems in local church life; Rev. R. H. Potter spoke upon The Prophets of Northern Israel, Elijah, Amos, and Hosea, as pastors of the people; Rev. Pleasant Hunter, D.D., '83, addressed the conference upon the relation of personal character to the minister's work. During the last term a debate was held upon the question: Resolved, that the policy of Mrs. Nation is justifiable. The speakers in the affirmative were A. D. Leavitt and A. J. Holland; in the negative, L. A. Goddard and R. N. Fulton.

At general exercises the following Seniors preached last term: Messrs. Dana, Davis, Goddard, Ide, and King. Mr. Woodcock presented an exegesis of Rom. 5: 12-14. Mr. Hawks delivered an address upon The Mormon Question. Mr. Holland and Mr. Strayer read portions of Scripture, and Mr. Perkins and Mr. Hill read hymns.

The Washington's Birthday reception was held this year on the evening of Feb. 22, in the library. There was a musical program, which included selections by a student quartet, violin solos by Miss Anna Westcott, and a piano solo by Mr. Talmadge. Shadow pictures giving a correct and life-like representation of certain historic events were given in the library room, after which refreshments were served. The reception-room of the library was tastefully decorated for the occasion, and a very pleasant time was passed by all.

Through the kindness of Mr. D. Willis James of New York, a volume of sermons by Dr. C. M. Lamson, entitled "Emmanuel," has been presented to each member of the Seminary.

On Jan. 31, the Day of Prayer for Colleges, the customary college prayer-meetings were held in the morning. In the afternoon the Chapel meeting was held as usual. Dr. Hartranft presided, and delivered an ad-

dress. Mr. Ide, for the Public Relations Committee of the Students' Association, presented a paper giving the results of letters of inquiry sent out to the colleges and showing the religious condition of many American colleges. This report has been put into permanent shape in the form of a pamphlet. Speeches were made by representatives of different colleges: Mr. Holland of University of Michigan, Mr. Hill of Carlton College, Mr. Dunlap of Dartmouth, Mr. Seabury of Yale.

A base ball team has been organized in the Seminary, with Hill as captain and Seabury as manager. A schedule has been arranged with six games.

Rev. H. P. Perkins, '82, of China, gave an address upon the Chinese situation at the monthly missionary meeting in January. Rev. Dwight Goddard, formerly of Foochow, read a paper on The Reform Movement in China at the Friday evening prayer-meeting, March 8. At the monthly missionary meeting in March Mr. J. A. Lansing of Boston told of the Protestant work in Austria.

In keeping with the forward movement taken by Hartford Seminary along missionary lines, lectures by recognized authorities in their special fields have been delivered here this year. On Feb. 8 and 15 Prof. Theodore Woolsey, LL.D., of Yale Law School, gave two lectures upon Treaties and International Law as relating to American Residents in Mission Lands. On Feb. 21 and 22 Rev. Harlan P. Beach of New York gave a series of four lectures upon Missionary Education in the Home Churches. Rev. C. S. Sanders, '79, of Aintab, continued the course with lectures upon The Training of the Native Missionary upon Foreign Missionary Ground. J. L. Barton, D.D., '85, Foreign Secretary of the American Board, closed the course with three lectures upon The Organization of Missionary Societies.

Prof. R. M. Wenley of the University of Michigan, on March 1, 5, and 6, delivered three lectures upon The Progress of Thought in the Nineteenth Century. The first lecture was upon The Presuppositions, the second upon The Nineteenth Century Paradox, and the third upon The Contemporary Situation.

Dr. Wenley's lectures proved remarkably stimulating. They were characterized by a keenness of analysis, a lucidity of exposition, a felicity of illustrative comment that made them peculiarly attractive. On the morning of March 7 Prof. Wenley conducted the Chapel Exercise, and in the afternoon held a general "quiz" in the library which was attended by most of the students.

The preaching appointments for the last term were as follows: Jan. 13, Austin at Cornwall, Conn.; Ide at Torrington, Conn.; Marsh at Hampden, Mass.; Pratt at Blandford, Mass.; Smith at Suffield, Conn. Jan. 20, Thayer at Pomfret Center, Conn.; Goddard at Blandford, Mass.; Ide at Blue Hills; Marsh at Wilson's; Snow at Dudley, Mass. Jan. 27, Dana at Hopedale, Mass.; Barker at Dudley, Mass.; Snow at Longmeadow, Mass.; Smith at Stafford Springs, Conn.; Marsh at Hampden, Mass.

Feb. 3, Dana at Hopedale, Mass.; Smith at Colchester, Conn.; Sargent at South Windsor, Conn.; Ide at Blandford, Mass.; Barker at Dudley, Mass. Feb. 10, Marsh at Blandford, Mass.; Goddard at Dudley, Mass.; Smith at Niantic, Conn.; Dana at East Hartford; Sargent at Hampden, Mass.; Davis at Hockanum, Conn. Feb. 17, Ide at Dudley, Mass.; Pratt at Blandford, Mass. Feb. 24, Pratt at Huntington, Mass.; Austin at Dudley, Mass. March 3, Smith at Middletown, Conn.; Walker at Dudley, Mass. March 10, Austin at Dudley, Marsh at Hampden. March 17, Snow at South Windsor, Conn.; Ide at Dudley. March 24, Thayer at Dudley; Goddard at Bristol. March 31, Goddard at Huntington, Thayer at Dudley; Bieler at Tolland; Snow at Summerville, Conn.; Pratt at Blandford.

The usual Holy Week services were held this year in the chapel. Tuesday evening, April 2, Rev. R. H. Potter, pastor of the Center Church, addressed the students upon Jesus at the Home of Lazarus. The following evening Rev. O. S. Davis of Newton, Mass., delivered the address upon Four Fundamental Convictions. Mr. Davis also spoke Thursday evening upon Consecration. The series of meetings was closed Friday evening, with an address by Prof. C. S. Beardslee upon The Last Prayer of Jesus. Easter morning the students gathered for a praise service under the leadership of Prof. W. S. Pratt.

The Easter Number of the *Student Quarterly*, Vol. I, No. 1, has made its appearance. The paper is attractive both in matter and form. In addition to news and editorial matter it contains a Chapel Talk by Professor Walker on the incoming of the new century, an excellent presentation of the facts in the Ament case, an unusually vivid description of The Ceremony of the Holy Fire at the Church of the Holy Sepulchre in Jerusalem at Easter time, by R. N. Fulton, and a valuable set of statistics respecting the Religious Life in the Colleges. The paper gives every promise of being a valuable adjunct to the Seminary life. The best way to learn what a really good thing it is, is to send on twenty-five cents for a year's subscription.

THE
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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Duncan Black Macdonald. *Associate Editors*:—Rev. Lewis Wilder Hicks, Mr. Herbert Austin Barker.

The RECORD does not propose to become an illustrated magazine, but there chanced to come to the editor's table photographs taken on one of the summer outings of the author of the illustrated article. These glimpses of California camping-out were so charming and such excellent enforcements of the theme that it has seemed worth while to appeal to the eye as well as to the ear of the reader.

We would call special attention to the "Preliminary Announcement for the Sixty-eighth Year," which appears at the close of this number. There will be found a statement respecting the new professors who come next fall, a description of the new arrangement of the curriculum with its broader onlook for the future, and a presentation of the plans for the new year in the departments of Missions and Pedagogics. It will repay a careful examination.

It seems to be increasingly evident that the Christian churches are coming to the same conviction which led our New England ancestors, even in their poverty, to place side by side in the ministerial office the pastor and the preacher. The Sunday-school, with its obvious excellences and its unavoidable defects, was the reassertion, at the beginning of the last century, of the conviction that the church had been negligent in one of its most

important functions. It had failed to appreciate that upon it rested the responsibility for the religious training of the young. Political and social conditions like ours, which confine the work of the state to things secular, make it imperative that the church accept the high calling to which it is called. Large churches are putting into special official positions of honor teaching ministers to take charge of this important work. Groups of smaller churches are employing such an one who shall hold a relation to their Bible-schools analogous to that of School Superintendents to the day schools. Everywhere churches are demanding that their pastors shall have a sympathetic and intelligent attitude toward the newer movements in child study and the teaching of the Bible. This reassertion of the teaching function of the ministry really opens to men of the brightest intelligence and of the most thorough training what is almost a new profession.

The proposed removal to Hartford of The Springfield Bible Normal College, one of the very best Schools of Religious Pedagogy in the country, in order that it may enter into relations of affiliation with Hartford Seminary is a hopeful and significant sign. The two institutions will continue their individual existence. Each will do work which the other will not undertake. Each will supply through the open doors of its classrooms opportunities of training to students which neither, without an unlooked for and unnecessary duplication of professors, could possibly supply. The move is one in the direction of sound economy as well as of a just sense of the needs of both students and churches.

We publish at this time two notable addresses given in connection with the exercises of anniversary week. Representing as they do angles of vision somewhat different and differing markedly in style of presentation of thought, they manifest a common loyalty to the deep things of Christian faith, and in different ways speak out the conviction that the minister of to-day must be the man who thinks, and brings into his pulpit the products of intense mental activity. They certainly make it clear that the pulpit cannot be moved out of the church. It is to remain the fulcrum of spiritual power.

I GO A FISHING.

Ministers are supposed to be "ensamples to the flock." In these times, when the world is strained to the breaking point, an "ensample" of indolence upon occasion would seem part of a minister's fitting duty. Ail work and no play sends Jack prematurely to the sanitarium, burns his candle out long before 'tis time. Among other beatitudes, "Happy is the man who has not too many irons in the fire, and who does not deem himself so important to the world but that he can go aside and rest awhile."

"Blessed be nothing," amended so as to read, "Blessed be nothing to do, with river, forest, hill, and bird to help the doing," and there you have the idea in a sentence. Translate the sentence into experience, and there is no more to be desired, — for a bit of heaven always satisfies the soul.

There seems to be a strange sort of man who is able to find recuperation and refreshment in the turbid tides of human life which ebb and flow in city streets. But the river gods and the dryads of the forest for me, unspoiled by the hand, untainted by the smell, undisturbed by the covetousness of man. How beautiful the world would be if the people who have marred it had never been born! But fire follows where man treads. You note his presence in old stumps and barrenness where once stood cathedral trees. The scream of the buzz-saw is no fair exchange for the song of the hermit thrush; and men who think that expectorating on the sidewalk and in the street cars is all one with the sacred principles of personal liberty, are no pleasing companions in comparison with the wood mice, who build their homes in your bread box, and are clean. He was a good man who said, "Nothing human is foreign to me." For eleven months of the year let this be true. Face the havoc of the human, and make the best of his wantonness and inanity during that time, but in the twelfth month, like fabled Antæus, seek for your soul's good the scented and undesecrated bosom of

mother earth. During the eleven months, you are a caged bird, caged in with the whang and clang, the smoke and moil, the fuss and folly of this life, which man makes such a failure of. Make the best of the cage, sing as much as the city atmosphere will allow, be as patient as you can with the blunders and banana peels of the human during the period of your necessity; but when the twelfth month opens your cage door, fly forth — do not linger — seek the haunts of your fellow songsters — refresh



your soul where the waters flow and the stately pines whisper of immortality.

It is a fault of the present time that so few know how to be artistically indolent. A certain professor went away one summer to enjoy a needed vacation. Three huge boxes of dry-as-dust books — German, Hebrew, Latin, Polyglot — followed him into the wilderness. What an unwisdom! A poet knows better. You remember that seemingly simple, but really profound poem of Wordsworth — a poem that seems simple although it is profound, because it is like a mountain lake, whose depth you

do not suspect, since you look so easily down into its pellucid and placid waters — the poem entitled “Expostulation and Reply”; in which, answering the expostulation of one who chided him for spending a long forenoon “doing nothing,” when he might have been busy with his books, the poet answers:

“The eye — it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel where'er they be,
Against, or with our will.
Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.
Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking?”

A great mistake of the too energetic present is its reliance upon muscle and perspiration, and its theory that the Kingdom of Heaven is to be taken by force. The summer time is Chautauquaed and summer-schooled. Chicago university keeps going the year round. If any one suggests a relaxation of strained nerves and thoughts in connection with church work during the summer time, he is bowled over with the undeniable but not altogether relevant assertion that “the devil never takes a vacation.” And so, there is very little to see of “a wise passiveness” anywhere, and very much to indicate that the common belief is —

“That nothing of itself will come,
But we must still be seeking.”

For my own part, be it attributable to natural indolence or to acquired tastes whose indulgence I am not ready to forego, I believe heartily in the poet's theory. I believe it is loss and waste always to be on the stretch, never to sit down idly and indolently. With Wordsworth —

I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

A *wise* passiveness is not a dull and drowsy indolence, but an indolence that opens wide the doors and windows of the soul for the Powers which dwell in wood, in stream, in hill, in valley, in morning and in evening sky, to come at their will, and to build up in us the old wastes, coming in upon us like rain upon the mown grass, as showers that water the earth. A *wise* passiveness consists



in submitting the soul to the influence of Nature, allowing her to do her own work upon you in her own way, yourself not presuming to guide her hand, or to jog her leisurely willingness. It consists in waiting patiently upon her, who is so high, so wise, so sweet, so supremely the messenger and the minister of the divine.

How is it done? Well, one way is to learn how to go a fishing. Very many expert fishermen seem not to know the real sig-

nificance of their "gentle craft." With them, a basketful of fish is the chief, if not the only, desideratum. If the trout will not fairly tumble over one another with zeal to reach the frying-pan, and if they fail to bring in a goodly tale of fish, these fishermen have no "sport." And so, withal, they have no conscience, but rob the stream of infants and adults alike. A five-inch trout — is it not forsooth a trout? and counts it not as one more in the sum total of the one hundred troutlings that prove my angling skill? Well, perhaps so, to you. But to some, the boast of having caught a hundred trout in an hour or two of so-called "sport" is evidence that you have destroyed a kindergarten, and that you lack both piscatorial feeling and conscience too.

Izaak Walton knew how to go a fishing. He knew there is vastly more to be had along the banks of a favorite stream than simply the fish which may be lured therefrom, and that the man who returns with the heaviest basket is not always the man to whom the day's sport has yielded most. "Books in the running brooks"? Yes, and infinitely more than books! Unwritten — unwritable — books! Poems, never to be enmeshed in words, impossible of being reduced to the poor dimensions of any man's vocabulary! Pictures, in endless and incessant panorama, with a prodigality of coloring and a subtlety of suggestion, that no human artist ever yet approached! These as well as trout the true fisherman gathers as he goes. And if the trout are wary, as those worth catching usually are, you can always fill heart and soul with images of beauty, even if you bring home a basket innocent of fish. If you catch both, all the better.

There are those to whom trout fishing is a waste of time, to say the least they care to say. With such I have no controversy, for trout fishing teaches its disciple to be patient with even this human frailty and imperfection, and to pity rather than condemn those who are not initiate. But I am very sure that nobody knows the secrets of a mountain stream, until he has spent hours upon its banks, with a rod in his hand, and a fish basket slung over his shoulder. If "love me, love my dog" is the *sine qua non* of a maiden's confidence, so the river is not to be wooed and won save by those who love its trout. And the river, if it be the splendid sort, like the McCloud, is well worth

being wooed and won. This river, at first glance, is almost terrible. Winding, curving, sweeping, finding its way thus around the points and bases of zig-zag hills, deepening here into great pools where the salmon lie close and far down, rushing out and on impetuously in copious volume and with resistless flood, its waters cold like ice, blue-white, incessant, many-voiced, its bank often precipitous and shaggy with heavy forest growth, it is a river which, like an imperial and imperious maiden, promises at first acquaintance only scant and long-range intimacies, and a very cold reception to any one who asks for more. But, to the fisherman — I do not mean to every man who may go and thrash up and down the stream, mauling it and striving to take it by force, but I mean the true Waltonian — to him, the river softens, presently, after a due probation. Its voice softens. At first it only roars, rages, threatens with its voice. But by-and-by you hear gurgling laughter stealing up, and discover that the naiads have resumed their pretty play, no longer in fear of you. You hear also the sound of music, subdued and still, but very sweet, and voices like those whom you have loved, and soft whisperings, as though spirits of good were near to cast a spell upon your heart and make you one with them. And so the river begins and goes on speaking to you, telling you secret upon secret, disclosing to you sweetness upon sweetness, until you know what John meant, "His voice as the voice of many waters." You remember that John was a fisherman, and see where he may have gotten his wonderful simile. And all this, while you are idling away your time, a great big man, trying to allure an innocent little fish from his natural element.

Nor is this all. The river becomes your familiar friend. It speaks to you. You answer it. It seems no longer formidable and forbidding. The fancy crosses you more than once that you could entrust yourself to its embrace, and take no harm. As you stand upon its brink and watch it coming down — always coming, coming, coming — flowing away with eager speed, but never exhausted, never in the least impaired — always exactly as if it had kept its waters and given none — always giving and not impoverished — in the early morning full, fresh.

impetuous, spending itself, but, as you look up stream, still coming, coming, coming — at noon, just as in the morning — at night, still spending and replenishing — under the stars, while you rouse from sleep, telling you by the sound it makes that it is going and coming, spending and replenishing, never the same, but always the same — so you begin to comprehend Him who gives and is not impoverished by giving, who spends, and is not spent. “The river of God is full of water.” And the river tells you how inexhaustible is the love of God; how it pours forth incessantly; how it flows at your feet in copious, crystal volume; how you can dip your little cup down into it and drink for your refreshment, while still it floods onward diminished not at all through having satisfied your burning thirst; how nothing can stop its onward, downward flow; how everything lives whithersoever the river comes. You stand thus at the brink of the river, while it tells you this, and the tears come, your soul throbs, your deepest self (“innermost of the inmost, most interior of the interne”) is conscious of its God.

It is worth while going fishing, just for one such revelation made thus to your hidden soul, your realest self. The impression of it, the realness of it, never leaves you. You know thereafter that much more, because you have *become* that much more. Some may imagine that one does not need to be a fisherman to be thus made acquainted with the secret of the river, but he who is not a fisherman is not a frequenter of the river, is not in sympathy with the river, is quite as likely to be “improving his mind” with books and energy as to be listening to the river.

What is needed is a “a wise passiveness” in us, before ever the spirits who dwell in waters and in woods can come and speak with us. And there is nothing so sure and safe to cultivate in us the right sort of indolence as is the right sort of fishing. You need not fish every day and every hour. O, no! But, after you have learned *how* to fish — *i. e.*, after you have acquired the genuinely alert and responsive indolence, the “wise passiveness,” attaching to mastership in the genuine, though not in the spurious, art of fishing — then you can spread yourself out under a tree at your pleasure, sure that myriad unseen visitors will respond to the invitation of your quiet heart.

Suppose you do "spread yourself out under a tree." It is on the crest of a long and lofty ridge, after an hour's steady climb. On the way up you have heard the voice of the River, following you, whispering gently to you through the widening distance, and you have seen distant views of the great silent



mountain, whose majestic foundations fill all the horizon and seem to build up as though from the very centre of the earth. And now as you lie where the sun may shine down on you through the half-shelter of the pine branches, the first thing you hear is the symphony of silence. O, it is good to be where stillness is at home; where, as you listen, your inner sense can hear the wondrous music that stillness makes! After the noises of the city — screeches, squalls, grinds, rumbles, rubs,

clangs, and the whole uncatalogable, intolerable, cacophonous lot—to be where stillness is, gives you sympathy with the *Ancient Mariner*, when his penance was accomplished, and he was brought back to his home port again. Hitherto the deck of the ship had been horrible with the accusing dead men, but now,

“A man all light, a seraph man,
On every corse there stood.
This seraph-band each waved his hand;
No voice did they impart, —
No voice; but O! the silence sank
Like music on my heart.”

It is written, “There was silence in heaven for half an hour.” I think it was when some soul entered there newly from the noisy earth. And I am sure that during the first half hour we spend there, heaven will, indeed, seem to us a place of blessed silence, blissful all the more for that same cause.

But, as you lie quietly under your tree, you discover presently that the silence is really the silence of music. You begin to hear sounds. The pine needles tune their leaf-harps. Birds are in full voice. Insects blow their tiny pipes. A humming bird adds the soft droning of his wings. The zephyr-like breeze breathes almost inaudible melodies out of the south. And so you discover all at once that stillness is nothing else but harmony of sweet sound; that if the city were only in tune, as nature is and heaven is, it too might help to build, instead of tearing down, the inner soul. And if you would have stillness, Holy Silence, reigning within your soul, you see at once that harmony must be there, that the sylvan and not the urban conditions must be repeated and reproduced within you.

“Pleasant it was, when woods were green,
And winds were soft and low,
To lie amid some sylvan scene,
Where, the long drooping boughs between,
Shadows dark and sunlight sheen
Alternate come and go.”

It is not waste of time, — not if you spend hours in such a place, consummately indolent. There never was such silver mined as adorns the pine tree, through whose long needles the

sun shimmers, transforming every tufted branch into splendor; and as you look you grow careless of poverty, independent of base lucre, you have what money cannot buy, — sweet and full content. There never was a kinder parable than that of the hermit thrush. Your mind has been disturbed by untoward news from the outer world, whose inharmonious evil now breaks in upon the symphony of your solitude. You seem again to be the poor victim of the evil which your neighbors work, and again your soul is disquieted, and the delicate music of the woodland you can no longer hear. But all at once something seems to soothe you; balm seems to fall upon you from unseen sources. You listen. What is it? A thrush is singing somewhere not far away, and has been singing all the while. It is his song has reached your heart. So pure a note! So heavenly! A note of unmixed sweetness, suggesting angels harping with their harps, as though he himself were a harp string wandered forth from the gates above, but keeping tune with heaven, in spite of earth. And you say to yourself, "Keep your ear open always to hear the thrush's song. Somewhere, he always sings. Listen for him. Turn your ear away from the sharp noises that can only disturb and destroy. In spite of these, the thrushes sing. Let them sing to you, and so be not overcome of evil, but overcome evil with good."

Thus, it is not necessary always to be casting your flies for fish, even though you have gone a fishing. Of course, you do catch fish, and there is nameless satisfaction, first in luring, then in landing from a transparent pool, a large and wary trout, as yet unscathed, though many an aspirant's best efforts have been expended on him. You must take care, for his eyes are sharp, and if you show yourself your chances are poor, indeed. The bank favors you, however, and you take your stand high above the pool, ready to cast your flies lightly down upon its surface. You cast, and nothing comes of it. Again, — in vain. And still again, until you begin to think there is no use. But presently you succeed in causing your flies to fall with a particularly happy finesse, and at once there is a response. You *see* the response! Leisurely, but swiftly too, a big trout is rising

from the bottom of the pool. You see how confident and nonchalant he is. He has taken many a fly into camp, but now, the river gods helping you, you will take him into camp. He is at the surface, he makes a turn — such a confident, business-like turn — and simultaneously your wrist takes a turn too, and aha! the electric current is on! It is now a question whether you have caught the trout, or he has caught you. It depends upon what you do, and what he does. There



is rage and energy at one end of the line, and there must be coolness and good judgment at the other end, else the fish will win. Carefully you handle him, until victory promises to perch on your basket. Taking your net, and reeling slowly in, you clamber down to the edge of the pool, reach among the broad leaves of the shield saxifrage thickly fringing the pool, and — ah, you missed him! That was bad. He may get away now. But no. You hold him yet, and bring him in again. This time you take more care and succeed in getting the net well under him. He is yours at last! A merciful whack on the head relieves him of any

regrets that may be lingering there, and you sit down to absorb the beauty of your prize, and to enjoy the glow and glory of your victory. It is worth your while. Let no one who has not tried it, presume to scoff. If you *have* tried it successfully, you need no one to tell you the fame and pleasure of it.

What I have said is in harmony with profoundest truth, speaking by philosophy, — the truth, namely, that in order to



know, in order to do, one must be. It is a truth beyond denial that water can rise no higher than its source, and can have no more power or copiousness of outflow than is supplied to it from its source, and it is a co-ordinate truth that no one can know or can do any further than he is. What we need most of all, therefore, is to build up in us what we are. It is the peculiar power and function of our Christian religion to accomplish this chief thing in us through the Lord Christ, and whatever aids therein and contributes thereto is in the highest sense religious. So, going fishing, if one goes as he ought to go, is an act of

the purest religion. For it helps to build up the inner soul. It contributes to make one more than before. It broadens and sweetens the nature of the constituting self, and gives that self freshness, vigor, quietness, patience, and peace. It thus acts directly and creatively upon what Paul calls "the inner man" — that "innermost of the inmost, most interior of the interne," which is our real self, our absolute being, what we truly are.

Consequently, next time Simon Peter says, "I go a fishing," let as many as possible answer, "We also go with thee."

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SOME DIFFICULTIES OF A SCHOLARLY MINISTRY.

Fathers and Brethren: I notice in the program for this evening that some one has given a twist to my topic as suggested a few weeks ago, and now I propose to give it another; for addresses are like babies in this that, while it is pleasant to anticipate what we shall call them, it is easier to give them suitable names after they are made. Reconstructed, my theme is "Some Difficulties of a Scholarly Ministry," considered especially with reference to your new plans for pedagogical work; a topic which I hope will be of some practical value here, as well as of some use elsewhere among our younger ministers of thoughtful tastes.

Everyone recognizes the advantages for thought of such an institution as this. As Kipling said when he returned from following the bristling evolutions of the British Channel Squadron "Men live there," so a visitor walks through the halls, libraries, laboratories, even dormitories, of a school of productive learning saying over and over to himself "Men think here." Everything betokens the scholar; books, tools, attitudes, faces, speech. It is as markedly the *habitat* of thought as a street-corner is of gossip.

If the visitor be a minister, as is likely in the case of a theological seminary, he will be confronted at once by the contrast between these surroundings and those of his own home. No doubt the force of this will depend on whether he has a passion for study or not. It must be admitted that there are ministers who are not scholars. What they do is valuable; often as good work as any minister can do. But it is not in a scholarly line. It is said of the influence of the lamented preacher, Maltbie D. Babcock, that his genius consisted in a rare and indefinable magnetic personality rather than in pre-eminent talents as a thinker. "He listened interestedly to what others said; they therefore

listened to him. He helped others; they accordingly helped him. He loved; therefore he was loved." This is high praise, and might be truthfully said of many ministers. For such there will always be wide and important room. But if the aforesaid visitor possesses a taste for scholarship he will know what I mean when I speak of the pang one feels as he enters what we are accustomed to call our "halls of learning." Then all the disadvantages for thoughtful work in a usual pastorate will be freshly thrust upon him, and the questions will arise, What can I do to improve my lot? What ought others to do for me? It is of that I wish to speak to-night.

First, there is the omnipresent difficulty of finding time to think. "Fine sermons but no pastor," or "Good pastor but no preacher" is the common alternative. But not in every instance. Of course no thoughtful minister can give as much attention to pastoral work as if he studied less. But that is no sign he is not doing what he should in that direction, even if he be not ostentatiously using up valuable time on trifling church errands. Why expect every minister to do things in the same way? Is it not better to trust him to choose what he wishes to do? He should be the one best able to judge how to make the most of his time. Besides, petty criticism affects his disposition as well as his time. The same books and problems appear differently according to the composure or worry in which they are approached. Simply to be shut up in a study certain hours a day or week is of little advantage, if one is compelled to keep company there with worry on account of demands which he can neither avoid nor conscientiously meet. Such stolen leisure is far from providing a favorable opportunity for thought. What a minister needs is rather such freedom from interruption and criticism as shall enable him to pursue his work in as happy a frame of mind as though all the doors and windows of his study were wide open and through them came streaming the friendly, nourishing sympathy and enthusiasm of his people.

The way out of this difficulty is often long or trying. Something may be accomplished by explaining publicly and kindly one's reasons for seeking a thoughtful life. But the best settle-

ment of the case is by steadily preaching such good sermons that the people themselves shall grow willing to have less of their minister in their homes that they may have more of him in the pulpit.

Two similar demands, namely, that the minister shall be a popular preacher, and that he shall take an active interest in the practical affairs of the community, may be met usually in the same way. The former has certainly killed the happiness, and ultimately the usefulness, of more ministers than any one could count in a long summer day. For a minister to be obliged to consider how he can make a weekly pulpit-hit, or two hits if possible, and keep on doing it from week to week, competing with himself as well as with all the other ministers in the town, is a sure way to ruin both his thoughtful disposition and habits at once. Ministers should be measured by years, not by Sundays; by the scope and maturity of their work, not by periodical "efforts" hoisted on a pole of eloquence and waved frantically for half an hour or more before a congregation. More than that, careful, studious work will tend to increase a thoughtful minister's hits from year to year, while his eloquence-hunting neighbor who "lets out every link" at every service will sooner or later find himself out of both links and pulpit at the same time. It is a well-worn but, nevertheless, valuable proverb that "you can't fool all the people all the time."

As to practical interest in neighborhood affairs, we should remember that the man who thinks is doing quite as much for his community as his more strenuous neighbor. There is need of some to plan as well as to perform; some one so detached from the hum and grind of the world that he is able to see the signs of the times and decide what is really worth doing. The minister who does this is worth more to a community than any number of zealous but badly steered toilers.

But given time for thought, its subject-matter affords many difficulties of its own. Our times are marked by incessant change, and not least in religious lines. Inherited Christian beliefs have been much invaded. It is harder than it used to be to lay our views down on the corners of the creed, even of the

simplest one, and make the corners match; harder to say distinctly what we believe about the great truths of God, sin, and redemption. The men who made the Shorter Catechism did not need more than fifty words to state any truth they held. Such brevity is no longer possible. More words are needed, and different ones. What faith in Christ as the world's Saviour remains is more flexible than formerly, and is frequently defended with little enthusiasm. Of course, much else has fared in the same way. Ours is a progressive age. The world is wonderfully widening on every hand. All outlines are fluctuating. We are like an army that has broken camp and set out on a campaign with formations making and modifying constantly. This gives the surface of things a disturbed look, and, with so much hue and cry in the air, it is difficult to know what to think. Under such circumstances a thoughtful minister must feel keenly the demands laid upon him, for he is responsible not only for his own thinking, but also for that of others.

In undertaking this task he has many reasons for encouragement. Motion, even though it be noisy, is inspiring for it indicates life. Besides, it is the way of the world. The suns and stars are not fixed; if they were they would fall from their places. It is their motion holds them to their glorious work. The law of nature is not repose, but incessant progress and readjustment. Nor is God's revelation a record once made and forwarded without change from century to century, but an unfolding of the divine spirit in man. I should be sorry, indeed, to think that our times are wayward or insecure in proportion to their mobility. Rather I believe with all my soul that their strong, breezy motion secures their greatest possible steadiness as well as their utmost profit to the believer. This is the normal state of the best Christian living and thinking. One must be skeptical, indeed, who does not recognize in the midst of our modern changes a deep spiritual faith. While there is a great clamor and contest of commercialism abroad, and great opportunities for money-making and selfish ambitions of many sorts, our age is markedly one of schools and scholars, of historical and scientific research, of deeper knowledge of the world, and a better-founded faith in it. The poet, the mystic, and the reverent

seeker after God are with us still, as well as the scientist; and scientific research, instead of being an enemy of the truth, is teaching us all better where to look for it.

So far, then, from anticipating a new crystalization of religious thought, which will likely be our misfortune if it comes, let us rather pray that this splendid, restless movement, which has made our time productive beyond most, may continue on forever. While there is much idle dreaming going on, and many fanciful notions are published, we need not be afraid of them so long as the heart of inquiry remains sincere, and its point of view right. As Thoreau has admonished us:

“ If you have built castles in the air
Your work need not be lost;
That is where they should be built;
Now put foundations under them.”

Nor should it balk the minister's endeavor in entering upon this strenuous life of thought if some cry “ Heretic,” or others, whose point of view is more conservative, keep on preaching about the good old times and the perils of modern scholarship. There is nothing new or formidable about such opposition. It is usually more a matter of opinion than of disposition, and is sure to be moderated by time. Modern changes have lost much of their novelty and anxiety together, and are taken now pretty much as a matter of course, even as something no up-to-date person can do without.

But given the most conservative circumstances, what can a progressive minister do? For one thing he can make it evident that his views, whatever their novelty, are not lacking in power to make him and others both spiritual and helpful. This will speak volumes for their character-making stuff, and go far toward silencing criticism. Every one respects the thinking which is able to grow practical Christian graces. It is sometimes said that a test of truth is that it can be preached, but a truer test is that it can be lived. People are not indifferent, nor can they long remain indifferent, to a point of view which is able to realize itself in a beautiful life.

Much also can be done by taking pains to present new phases

of truth in a considerate manner. Hostility is more frequently aroused by the manner in which things are said than by what is said. No one likes to have an opinion, especially an obnoxious one, flung in his face or to be preached to as though he were a booby. The respect of audiences as well as of individuals is to be regarded. Ministers have no right to say things publicly in a manner which would naturally call forth rebuke in private. The truth, too, has a dignity of its own to be cherished. Religious thoughts go well neither in flimsy nor in bumptious language. It would be the worst taste as well as wisdom to speak the message of God except in a gracious manner.

The wise minister will not need to be told to preach his views suggestively rather than dogmatically. Plenty of people will adopt a suggestion and begin to advocate it sooner than any one would naturally expect, if it is presented tentatively, leaving them free to do with it as they please. There is far less indifference to new ideas than is sometimes supposed. Valuable views are seldom seriously opposed, even though they are new. They make their way quickly. It is only because new phases of a given subject keep presenting themselves that it remains long under discussion. There is a friend of progress in every man's bosom, an eagerness for growth, a joy in freshness, to which one may appeal with confidence. Many who have been the happy victims of a thoughtful minister's preaching have confessed as they looked back over even a short period that, while they believed themselves to be thinking just the same throughout it, a well-nigh marvelous change had taken place in them. That insensible transformation seems to me the greatest possible tribute which can be rendered to the value of a teacher's work, and the greatest service one thoughtful person can render to another. In this manner the way is open to a minister to go forward without any greater disturbance of his people than Jesus wrought in the minds of the Emmaus disciples when he set before them from their old Scriptures his new interpretation of the meaning of his death. This method wins its victories by offering friendly helps for self-conversion rather than by overriding others' scruples.

Care should be used also to avoid words and phrases, such as

"higher criticism," "evolution," "the Man of Galilee," which have come to have an unwelcome sound to many ears, and are likely to be misunderstood. Not only what is intended to be expressed should be considered, but what others may infer. New truth should be approached along familiar paths and by easy stages. The important thing to be gained is not a victory of views, but a helpful influence over the lives of others. It would be small gain, indeed, to win a debate of opinion in a parish, and lose the confidence and support of the people. This, I believe, is the common aim of pastors, and will account for the methods they use in each instance. The occasional charge that ministers are not frank with their audiences and know much more than they tell may easily be taken too seriously. Quite as often they know much less. If there are any intentional attempts to fool the public we may be sure they will soon have their natural deserts both in the minister's own soul and in his parish. No preacher can play long with falsehood and prosper.

If opposition develops it is by no means certain that a minister should retire from his parish or even from his accustomed line of work. His people may need him even if they do not want him. Indifference is worse than opposition any day. There is no harm in good-natured controversy, while Christian controversy certainly should never be ill-natured. We are accustomed to see how nature keeps loosening the earth and making ready for springtime and summer even during March gales and April snows, and should suffer no anxiety if like phenomena accompany thoughtful preaching. There will be need then only of a more sweet and generous spirit, and a deeper drawing on the resources of ministerial tact. Many have been converted, so to speak, against their will, and deep down in the universal heart there is an admiration for the man who believes he has a principle to advocate, and deals fairly. Keeping sweet and keeping at it are great attempts which ought not to be foiled of their reward by undue sensitiveness, nor by retiring hurriedly from the field upon a show of opposition. It is a noble thing to live down a suspicion of being a heretic. *

The last difficulty I shall mention is in some respects the

most serious of all; one which I am glad to see this Seminary is taking a significant step to overcome. It is the difficulty of which our Lord spoke when the people of Palestine flocked out of the cities and villages to meet him, "The harvest truly is plenteous, but the laborers are few." What, really, can one minister of a scholarly turn of mind do toward teaching all the Christian truths needing to be taught to-day in an ordinary parish? It is not so our colleges, academies, public schools, and publishing houses are equipped. They have corps of teachers, thinkers, and writers. It is not so business is conducted in our day, whether on the scale of the American trust, the department store, or the corner grocery or shoe shop. It is not so our great national games, base-ball, and foot-ball are played; nor is it so American cup-races are sailed and won. The single sculler is too small a factor to-day to win much attention, whether in a national regatta or in a pulpit.

Our churches need a larger force of equipped workers. The missionary propaganda through native teachers and helpers on the foreign field is a method our churches at home should adopt. In times when everybody in orthodox fellowship thought alike on all the great doctrines, and there were no revised versions or criticisms either low or high, neither ministers nor their people had much to do beyond recalling familiar truths and stirring up their sincere minds by putting them in remembrance. For this one sermon or two a week were sufficient, and the churches got on well. In those days individuals conducted business alone, published newspapers, and taught schools. Even our colleges were carried on by a handful of professors. As it seems to us now, little more was done than marking time. The army of Progress was in camp. Marching orders had not yet come.

This security no longer exists. The change which has passed over the world of thought and life is akin to that precipitated upon our country by the Civil War of 1861 when General Scott's national guard of few men, with little or nothing to do but to watch Indians and to keep ancient masonry forts from falling to decay, was suddenly supplemented by President Lincoln's call for volunteers, and our whole country became alive

to new issues. Everything religious has become enormously active recently, and a minister is called to undertake tasks for which there is little or no precedent. Especially is his work difficult because of the impossibility of setting apart the considerations of religion from those of the general life of the world.

What we have commonly in the modern church is a school of Christian nurture with only one professional teacher, assisted by such volunteer help as he may be able to enlist. Our pulpits are well furnished according to present methods; perhaps never better. We need only keep up their replenishing on the lines of the past decade, and we shall do well enough in that line. But in the nature of the case if a minister does his work properly he can come in contact with individuals, even families, only occasionally. While his preaching is the best single thing to be done, it has immense need of being supplemented by other skilled instruction enough to occupy the thoughtful energies of several more persons. The former dependence upon parents to do this has not been entirely lost, though there is reason to fear such work has much declined. At least it is no longer as adequate as it was for the work of the hour. Fathers and mothers themselves need to be taught. There is a widespread feeling among them that the subject of religion has gotten much beyond their grasp. Nor is the usual teaching in our Sunday-schools and classes for Bible study expert enough. The conclusion is obvious. We need a larger force of trained teachers, at least in our larger churches, and the introduction of better educational methods in all of them.

To meet this emergency a thoughtful minister may do something through normal classes among his own people. But this is merely laying a new task upon a man already sufficiently occupied. He needs his time for his own important preparation, and for that quiet brooding which is the only productive atmosphere of life. Much printed material is also available, but taken alone it lacks the attractiveness and power of the man behind the book.

All hail, then, to your new enterprise in opening a department here for the pedagogical training of teachers who will go out into our communities with some adequate information of the

modern truths of the Word and of life, and some skill in presenting them to others. When we think of the value of the larger views of our age and the rapidity with which they are being assimilated, we may well take courage and go forward. The world is wide, but it is fast becoming visible to the eye every morning through the newspapers and audible to the ear through the incessant ticking of the cables which bind continent to continent, cities to cities, and civilization to civilization. The developments of information and interest are making at a tremendous pace. Nothing half-informed, half-hearted, or half-equipped exerts much influence to-day. Under these circumstances the counsel of that great thinker and preacher, Joseph T. Duryea, comes to mind: "If things are under way, and you cannot stop them or head them, get on and help steer."

That position is not without its difficulties. An opportunity to preach or teach in our day is a good deal like an opportunity to wrestle under the primitive rule of catch-as-catch-can. But what higher privilege can any sincere and accomplished person ask than that of ministering in the name of God in such times? The problem is that which confronted our country in the days of '61, where to find officers for the volunteers; persons equipped for the service of leadership. It is this the present-day church needs more than anything else. No doubt there is now and then a parish of the old sort which the spirit of progress has not yet touched, or where a single professional worker can do what is required in a fairly adequate way, especially if he has resources for being at once a teacher and a pastor. But in a large and increasing number of churches subdivision of labor is imperative, and any institution which is raising up and training expert helpers in this work is fulfilling one of the noblest functions of our time.

WILLARD SCOTT.

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DAY DREAMS.

The mind refuses to be at all times bound down by determined facts or held in leash by actual conditions. It must perforce live the real life, which may be prosaic enough, but it can at pleasure in thought and imagination throw off all restraints of time, place, and possibility, and flit on the wings of fancy and desire wheresoever it will. Day dreams, air castles, imaginative or ideal experiences — call them what you will — they are common to the race, and a natural exercise of the higher faculties.

It is evident that these day dreams have a most important influence upon life, happiness, character, usefulness. This activity of the inner life so free from all outward or alien determination or restraint is an unconscious and unpremeditated revelation of the true character of the individual and the real tendencies of his life. "For as he thinketh in his heart, so is he." The delicacy of the subject and the difficulty of personal analysis make it extremely hard to investigate and characterize the day dream. Comparatively few persons are able or willing to give much information that is of value relative to such personal experiences. A few questions concerning the frequency, origin, character, and value of day dreams have been submitted to a number of fairly representative persons, and the answers of 100 individuals (50 male, 50 female) have been tabulated.

All ages from fourteen to ninety are represented in these answers, though the majority are from persons under thirty years of age, and eighty-nine of them were members of the Church or Christian Endeavor Society. All but one of them, a male of middle age, confessed to an indulgence in some form of the Day Dream. In 56 cases (M. 23, F. 33), this was a frequent, in 27 (M. 17, F. 10), a rare, and in 37 (M. 14, F. 23), a growing experience.

For the latter class the larger proportion was found among those under 20 and over 50 years of age.

As to the origin of day dreams, in the consciousness of 25 (M. 7, F. 18), they were entirely original, while 75 (M. 43, F. 32), found them to be stimulated as follows (the figures indicating percentages): By stories 31 (M. 18, F. 46); local events 30 (M. 37, F. 22); history 18 (M. 27, F. 8); newspapers 12 (M. 12, F. 12); poetry 9 (M. 6, F. 12).

Expressing the results still in percentages, these imaginations were found to relate as follows: To ambition and achievements 32 (M. 32, F. 32); service for others 24 (M. 23, F. 25); the religious life 15 (M. 18, F. 11); possession of wealth 11 (M. 9, F. 14); romance 9 (M. 7, F. 12); adventure 9 (M. 11, F. 6).

Eighty-one (M. 38, F. 43), found the day dream to be a help to the real life, in effort 30 (M. 17, F. 13), thought 23 (M. 13, F. 10), feeling 15 (M. 7, F. 8). Several thought its influence to be indifferent, or made no answer to the question, and only 9 (M. 3, F. 6), felt it to be a hindrance as a waste of time or energy.

These answers may be too few for any sweeping deductions, but they are most interesting and suggestive. While the sex variations are the expected, it seems a little strange that poetry should apparently exert so slight an influence upon the imagination, and that romance should occupy such a subordinate place in the modern day dream. It may be true of poetry, but it is hard to believe that these results truly represent the general experience with regard to romance even in this busy materialistic age.

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THE TWENTIETH CENTURY PROPHET.

The Hebrew prophet was pre-eminently a speaker for God. Standing almost infinitely above the mere priest, he was a preacher of righteousness, a bearer of light, a messenger declaring the mind and will of God touching current human events. His aim was to call his own age and nation to repentance, to secure immediate moral reformation. His message was a message from God to his contemporaries. In order to be valuable and powerful, it had to be intelligible to them. Standing so close to God that he had an overwhelming sense of the divine presence and holiness, the divine word broke through the prophet upon the ears and consciences of the men of his day rebuking their sins, calling them to repentance, offering divine forgiveness and assistance. Suited to the conditions and needs of their own day, the prophets also bore messages to every age, because those messages were ethically uplifting and sublimely true. They boldly proclaimed the ideal, and thrust it into the thought and life of their day there to accomplish its slow but sure fulfilment. The moral progress of the world is still proceeding along the line of their vision because they stood close to the realities of the spiritual world where they could feel the pulse of inexorable law. This was what Pfleiderer meant when he said, "Prophecy is the expression of an ideal truth which, just because it contains an eternal law of the order of the world, also finds ever new fulfilment in all times."

The primary object of prophecy, therefore, is not to predict something to happen in futurity, but to secure immediate moral reformation. I do not forget the predictive element in prophecy; I believe in it. But God did not utter curses against stocks and stones. He was dealing with moral beings, capable of moral choices. The prophets grasped the great truth, which modern science has abundantly confirmed, that this world is under the

government of moral order, and as such must prove by example that punishment follows transgression. Nature is bound up with man. In the beginning the ground was cursed for his sake, and has been so ever since. Moral decay carries with it inevitable material decay. That truth is illustrated to-day in countless instances in communities which allow their churches and allied institutions to go to ruin. Among a people which has lost its ideals, its moral strength, its religious life — there, after a time, you will find trade at a standstill, an absence of business honor and confidence, the ground barren, the buildings tumble-down, and a general aspect of unthrift and desolation. This is according to the eternal law which the prophets alone of the men of old time understood and announced with all the power of God-touched souls. God's sheriffs are everywhere; the divine law is operative through natural causes. Unrighteousness carries decay and punishment with it always as the divine judgment and corrective, and this decadent condition of things which we see in some modern states and communities is, by divine and inexorable law, the result of disobedience to moral standards founded both in reason and revelation, a law which will be operative in all ages and all worlds while God lives.

The credibility of the prophets was founded in character. They sometimes wrought miracles as proof of their divine commission, but the grand evidence of the genuineness of their calling was the witness of character. Their influence was based on the sovereignty of noble life. They were great men, grand men. Sweep the horizons of history, and, compared with the moral and spiritual level of their time, no greater souls appear anywhere. They stood above their age like Goliath of Gath over common men. They were not perfect; but for their day they were marvels of insight, courage, and faith. What if some of them would not now be considered saints, perhaps. We are living two thousand years after Christ. Remembering that, we will not measure men who lived a thousand years before Christ by our standards. For their own age they were sublimely uplifting and ethically wonderful. Because a star fades in the spreading dawn, we do not deny its brilliancy at midnight. The prophets shine, "each like a star, apart." They were the real statesmen of their time,

foresighted, clearsighted. Considered as a whole, they were what they have been called, "a solar system of men of God." Sprung from the ranks of the people, as a class they were democratic. They rebuked kings and priests, standing often alone in solitary grandeur. Believing themselves the mouth-pieces of God, they were the Pauls, the Luthers, the Calvins, the Knoxes of their day, men through whom God looked in the morning watch of each advancing age and confounded his enemies, and took off their chariot-wheels.

In estimating prophecy, this ethical element in the prophets is a factor of immense importance. Character counts. If they had been weak or time-serving men like Balaam, whose "ass became a prophet only because the prophet had become an ass," the argument from prophecy and our admiration for the prophets themselves would be immensely weakened. But they were witnesses in the midst of idolatry, men full of the sense of God in the midst of a society where indifference and corruption reigned supreme, and where despair and moral blindness seemed to have smitten the nations with the blight of death. Looking toward righteousness they were heroes. Looking toward truth they were martyrs. They were God's embodied principles; they were eternal reality and dateless holiness in flesh and blood, standing unmoved like a wave-struck cliff, serene as a storm-smitten Alpine peak. They incarnated the moral immutability of God. They had little of the gentleness of Jesus; but their message carries all the weight of a pure life, a disinterested, sublime character bravely witnessing for God amid the wildernesses of sin, rebuking the blindness of a wilfully ignorant and stubborn people, shining like a beacon in a world plunged into moral chaos and spiritual night, wielding all the majestic force of characters which cannot be impeached.

The twentieth century prophet will be all that the historic prophet was, and more. He will be a man standing close to God, but he will speak to his own time by preaching the Christ of all time. He will speak with authority, but he will speak in love. God's gentleness will make him great, and he will be unswerving in principle and heroic in courage.

THE SOVEREIGNTY OF CHARACTER.

The first essential, therefore, of the twentieth century prophet is that he be a genuine man. He must be a man before he is a minister, otherwise professionalism will deaden his influence. A manikin is not a man. The theological seminary can do much *for* a man, but it cannot make a man. It is not the cut of the coat, but the style of manhood inside the coat that tells the story. We have seen that the Hebrew prophets were great men, great in character, and so mighty in influence. From every man there emanates an atmosphere which bears his personality, and is charged with himself. We preach as we walk. Character is unconsciously manifest in our conversation, in our greetings, in our letters, in the very carriage with which we bear ourselves among men. The subtle influence of a man's life will mightily re-enforce or greatly modify his preaching. Goodness is the supremest force in the world. The preacher is preeminently the man-maker. Words are his tools, but personality is his power. Truth is nothing until it is incarnated. Even God had to become embodied before he could save the world. And so with the modern prophet; in his finite way the word in the Book must become the "word made flesh." Truth in personality is the only irresistible truth. Paul was the Book of Acts done up in flesh and blood. Luther was the Reformation. Cromwell was the Revolution. Washington was the incarnation of the aspiration of our infant nation. Abraham Lincoln embodied the principles of liberty and union. Grant was a leader, not because he drew elaborate plans of battle, but because he rode at the head of the army. The genuine man speaks from the depths of his hidden life, a life no culture can touch, no books can educate, no travel can broaden or deepen. It is the persuasion of eternal principle residing in a genuine man, a man of clear reason, forceful aspiration, contagious enthusiasm, and uplifting faith. Says one: "Hume said that when he thought of his mother he believed in immortality; there was that in her character which he could not reconcile with final dissolution. The supreme and convincing witnesses to the great truth of the endless life are the good, the pure, and the self-sacrificing, whose aims and spirit are so harmonious with eternal life that

they are inexplicable without it. They bring eternity with them, and make time seem a part of it. Their dealing with life involves its continuity; and there flows from them a stream of faith. Righteousness is never so real as when it finds its illustration in a human life. Many a man knows that righteousness is immutable and sovereign in this world because he remembers what his father was. The momentary successes of bad men and corrupt methods do not for an instant confuse one who has been in touch with a pure and true human soul; a soul which was not only unpurchasable, but which made the barter of principle incredibly mean and base. One righteous man confutes all the specious arguments against the supremacy of righteousness in this world; such a man makes it clear that righteousness is not only sovereign, but that it is the only reality."

THE MODERN PROPHET A MAN OF WIDE CULTURE.

The twentieth century prophet must be a man of varied culture. He must belong to the twentieth century, and not the fifteenth. The God of all wisdom does not care to be represented by a man too indolent to keep up with the march of knowledge and events. He who is the Infinite Toiler demands diligence on the part of those who stand as his representatives. No matter how well a man is equipped when he leaves the seminary, within six months he will be crying, "Who is sufficient for these things!" The ministry of our day is more severe in its requirements than that of any age in the history of the Christian church. For its arduous service every possible re-enforcement is absolutely imperative. This calling is a strenuous business. It is comparatively easy to get people into the church; it is not so easy to get a heavenly spirit into the people. It required only twenty-four hours to get Israel out of Egypt, but it took forty years to get Egypt out of the Israelites. He who is to assume this great responsibility will wisely master the wealth of literature, know something of the great masterpieces of art, in a broad way keep abreast of the best science, know the movements in philosophy; and all this he will do, not merely to possess or enjoy, but to use them, to baptize these departments of human

knowledge into Christian usefulness, consecrate them and draft them into God's service to help swell Christ's triumphal march. He will do this to enable him all the more efficiently to get access to human hearts and minds, to awaken imagination, stir the springs of character, inculcate justice, illustrate truth, strengthen conscience, and refine the moral sentiments. He must be broad without being superficial, and profound without being stupid. A man of books — especially *the* Book — still he must not be bookish; and while a man among men, he must be careful not to be reckoned "one of the fellows." A man of God, with his hope above the stars, he must still walk the solid earth with eyes wide open both to the beautiful and to the practical. Conversant with Hebrew literature and the writings of the Fathers, he will also take a daily newspaper and keep himself in sympathetic touch with the currents of modern life. A man of eternity, a man who "points to heaven and leads the way," he must remember that God is contemporaneous with all times, and that he not only created the world in the beginning but creates it anew every morning and sends it spinning down the grooves of time as full of noble witchery as when the original pair beheld the first dawn in paradise. Says Dr. George A. Gordon in his "Christ of To-day," "The call to preach the gospel will be the invitation to the largest and richest intellectual life, to a career in constant communion with the ideal forces of the world and the needs of the human heart, to citizenship in the republic of truth and beauty and love, and to the production of such sermons as shall be the preacher's homage to the divine and his loving tribute to the souls of his fellowmen."

In no other calling are there such freedom and scope as in the modern pulpit. The politician is bound by the platform and policy of his party. The merchant is controlled by the tastes and fashions and resources of his customers. The physician works within a certain range of diseases that have been catalogued, and their symptoms classified. The lawyer is bound by the interests of his client to a certain course of action and of speech. But the minister may range from where the telescope reveals God's truth in the stars down to where the world of the infinitesimal shades off into the realm of the mote and the mole-

cule. Everything has its lesson for him, and its contribution to his intellectual and moral life. If he studies science, lo ! God is there. If he loves art, God is the author of harmony and the sculptor of form. No truth or fact is foreign to his work. Everywhere he will find traces of God. Not discarding the Bible miracles, he will nevertheless open his eyes to see that the very uniform order of nature is itself a miracle; that the unremitting return and radiance of the sun, the steady revolution of the planets, the unfailing changes of the seasons with their variety and blessing, the creative miracle of the yearly harvest, the even and regular course of nature according to law, which is only the method of God's orderly mind, — that these are the true miracles, the supreme evidences. He will feel what infidels men are when they select only the anomalies of nature as the objects of their wonder, and demand the cataclysms of the world as necessary to awaken their awe, the weird and uncommon as indispensable to prompt their reverent worship. Surely order is more divine than chaos ! The old familiar ways that the Father has of doing things ought to be dearer to the trusting heart than the strange things which God does not love well enough ever to repeat. And yet these are what the mind commonly elevates to the miraculous, while men shut their eyes to the daily miracle in heaven and earth, in human life, and in the constant love and care of God. "The divine thought is still weaving its beautiful garment on the roaring loom of time. No one was more sensitive than Jesus to the rhythmic element in nature, the flow of rivers, the procession of stars, the antiphony of day and night, the silent but inviolate order of the seasons." The man of varied culture will see all these things; he will reason rightly; every common birth will be an incarnation; every hastening springtime will preach a resurrection, every chemistry in nature where God's fingers work finer than our thoughts, and water is turned into wine by a process as marvelous as that employed of old in Cana, will preach a gospel of God's care and love, excelling voice of halted suns, or separated seas. The modern prophet lifts up his voice and says: If ye believe not a God of constant order and unfailing law, a God whose clock, though it is a whole magnificent universe, never

loses a second, a God whose unswerving course has never changed for thousands of generations, neither would ye believe though the heavens were rolled together like a scroll and the elements should melt with fervent heat and the pillars of the world should bend and flame like masts in the judgment hurricane. O ye of little faith, if ye are infidels amid God's calm and orderly processes of nature, infidels ye would still be amid rending rocks and bursting tombs !

Great is the play of human emotions which fiction tries to set forth before the mind of the modern preacher. For him "all the world's a stage." The physician deals with the diseased body and the unbalanced mind. The lawyer deals with man on the litigious and controversial side. The editor never comes in contact with the audience whom he addresses. But the minister dwells in the region of eternal truth, and he also brings that truth to bear upon the motives of men. He draws inspiration from a calling which delights in every fact discovered, every truth demonstrated, every victory achieved, in the field of the wide world. He is in a world God made, and which God rules. His inspirations are divine, his motives are heaven-born. He holds before men the greatest thoughts, and teaches the science of life, the art of right conduct. He lives with great themes — God, man, Christ, sin, conscience, redemption, duty, immortality! He sees all life as divine. To the man of the law he speaks as to a man whose real business it is to be a minister of justice, how, finding that these laws of the state for whose righteous administration he stands, are, in their final intention and deepest purpose, the efforts to secure justice and righteousness among men, he is thus allied with the purpose of the divine government, and so is a laborer together with God. To the physician he points out the possibility so to work as to make man, in the words of the Great Physician, "every whit whole." To the teacher he discloses the divineness of a calling designed to discipline thought, widen life, develop manhood and womanhood, lift youth up into splendid enthusiasms, and work in them as a great and gracious personality, an aim without which entrance to a schoolroom profanes the sacred name of teacher and the more sacred name of childhood. To the journalist he points out the nobleness of

rebuking the prejudices of his own party, and of allowing the spirit of righteousness and not the dictates of the counting-room to determine the policy of his paper. He stimulates and supports the statesman in preferring political defeat to dishonorable truckling, and in taking his stand with Henry Clay in a position where it is nobler to be right than to be president. He helps the honest merchant to bear bankruptcy rather than compromise with conscience or cheapen his soul by putting into his safe one dirty dollar. He will brace the common toiler for his daily task, planting oases of rest and shade in the midst of life's burning sands, making springs burst forth for weary men in many a desert, bringing great motives to bear on daily trial, helping men to settle little questions by bringing them to the bar of some commanding rule, enabling them to live under some high and heavenly inspiration, and strengthening them to do their commonplace tasks by the light of the morning star.

The modern prophet does not build walls around men to make them moral, but appealing directly to the inmost springs of manhood at their source, he touches motive with the force of truth, developing both the resistant and efficient powers of character which reside in the moral will. He does not manufacture an armor, he makes a hero; he does not present a catalogue of rules; he trains the intellect to know and choose, and plants courage in the heart to do. He seeks always for the angel, and not the devil in every man, and nurtures the holiness germinant within him till it comes to bloom. With his face toward the light, with the spirit of the sunrise, he discovers beneath each flower the mighty God who is the creator of every rose, and who with his invisible brush clothes the lily in a glory more regal than Solomon's. He makes men feel their contact with the immanent God. Pointing to the birds, he adopts the sentiment of Bryant, and beholds beneath every wing the strength of the almighty Father, the

"Power whose care
Teaches thy way along the pathless coast —
The desert and illimitable air —
Lone wandering, but not lost."

If he points to the goal, he shows the source of strength to reach it in the secret springs of character as it comes in contact

with the living Christ. He judges no man, enslaves no man; he shows how men need more light, not less, how manhood is not reached by leaving something out of us, but is something more added to us, as the physician no longer reduces the strength of his patient in hopes of healing, but pours into him all the tides of health that science and sympathetic nature can provide. He is able to take his hearers far away from the dusty daily thoroughfare of their humdrum lives, and make his sermon an upper chamber of the soul for weary men, where, flinging open the windows toward Jerusalem, he helps them to find refreshment and repose. He makes religion attractive, as he discloses the analogies which every consecrated life has — the dawn, filling the eastern sky with cheerful light; a river, bringing life and blessing and refreshment to everything along its way; a tree, sheltering from the scorching heat and bending with its load of yellow richness; a rose, creating an atmosphere of beauty and sweetness; a bird, singing into the ear of all alike its musical message of cheer and trust. But he will make religion not only attractive; he will make it heroic. He will make his church neither a lunch-counter nor a hospital nor a holy lounge where somnolent piety may doze and loll. He will make it a place of spiritual exercise, of holy activity, where every power and faculty are developed until the whole man comes to the "measure of the stature of the fulness of Christ." He will see to it that when a man joins the church, he does not lie down in an ambulance to be drawn into the city of the great King without a battle or a danger; but that he puts on a uniform, that he takes a rifle, that he gets into the ranks, that he obeys orders, that he endures the burning heat or the withering cold, that he bravely bears the torment of thirst, the fatigue of fight, the smart of wounds; that he stands at his post, or falls there, and retires not to his tent until the sun bends to the horizon and the enemy fly and the flags are furled in victory.

THE VALUE OF THE CHILD.

The twentieth century prophet will make large provision for the care and instruction of the children. The church in this century which neglects its children will be a dying church. We

are coming to see as never before that the secret of all moral and religious progress lies with the child. In our understanding and development of the child rests the solution of every question, physical, mental, moral, and spiritual. As the child is, the race is. Save the children and you save the world. For all who are greatly concerned about the future of the church and the kingdom there are two sentences that shine as beacon lights: The great educator, Horace Mann, declared: "Where anything growing is concerned, one former is worth a thousand reformers." The other sentence is from Walter Savage Landor, "Society has put up a gallows at the end of the road, when it ought to have put up a guideboard at the beginning." If you consider for a moment, you will be astonished at the fact that nearly all the establishments of modern society may be classified under one or the other of these distinctions. Nearly every institution of modern life is either a gallows at the end of the road or a guideboard at the beginning of the road. And strangely enough society has been more occupied in building the gallows than in putting up the guideboards. Glance over the institutions of any city, and how many are the institutions which are allied with the gallows — the jail, the poorhouse, the prison, the lunatic asylum. It is a marvelous fact — and as sad as it is strange — that the emphasis of our attention has been fixed on men after they have gone down, after they have lost their character and their power of moral recovery. We are most careful to restrain men from further injury to society. We have been busy starting wrecking-trains and launching life-boats. Society and the church of God have built their confessions of failure in numberless institutions, which cost millions to maintain. The larger your prisons, the greater your shame. The more spacious your jails and asylums, the more pitiable your acknowledgment of defeat. You have neglected the foundations. You are restraining men from sinning against and injuring society instead of compelling them to contribute to the strength and wealth and respectability of the world. In this century put your emphasis less on the scaffold, and more on the guideboard. Perfect the educative influences, the formative forces of the church of God. Feel that to build a character for Christ and

society is work incomparable, glorious. The character-builder is infinitely greater than the cathedral-builder. His monument shall last when Egypt's fall, for he has built himself into an immortal soul. Let the preacher see this, and emphasize it. Save the world's childhood, and you will save its manhood. Where can time and talent be better spent? The only earthly immortality for any of us is the life we have imparted to others. The only permanencies are God's truth and God's growing children. The life which springs to beauty beneath your touch — that alone is eternal. The grandest memorial any Christian can leave is a human life educated and saved by his devotion. Every truth has two ends, a human and a divine end. The teacher is the medium of that truth, taking it from God and bringing it into contact with the growing life of the child. It is just because of all this, that the recent decision of this Seminary to provide for the equipment of persons who contemplate for a life-work the teaching ministry, is one of the happiest signs of the times in theological education. We will not lessen one iota our emphasis on preaching, but we will raise the Christian teacher to his rightful place on the throne beside the preacher, and hail them both as offices sacred and divine. In his sermon on the "Orphanage of Moses," Robertson of Brighton says: "A princess of Egypt raised her memorial in a human spirit, and just so far as spirit is more enduring than stone, just so far is the work of that princess more enduring than the work of the Pharaohs; for when the day comes when these pyramids shall have crumbled into nothingness and ruin, then shall the spirit of the laws of Moses still remain interwoven with the most hallowed of human institutions."

THE PROPHET A MAN OF POSITIVE FAITH.

The twentieth century prophet must be a man with a positive belief. Opinion is not faith. Negations can never build up a church. There are preachers who make their boast that they know nothing about theology, and want to know nothing about it. It is quite evident in some cases that their wishes in this direction are gratified. As well might a geologist boast that he scorns all books on geology, or a statesman pride himself upon

his ignorance of international law, or a physician claim a knowledge of your case because he never read a book on human anatomy. Superficial theology makes a superficial Christianity. A true church can only be built up on the eternal verities. A church is neither a society of ethical culture, nor an audience, nor a club. It is a corporate body alive by contact with the living God. Dressed up fallacies will never do the work of a vertebrate and soul-stirring faith founded on revelation and Christian experience. It is not uncharitable to say that some of our preachers are getting side-tracked. They are allowing smaller issues to distract them and deaden the force of their great commission. Either religion is a supreme consideration, or it is not. If it is, let it be enthroned in its rightful sovereignty over human affairs; if not, then let us go out of the business. Men are longing for a note of positiveness and authority in our preaching. "I disbelieve and therefore speak," can never rally a church to grapple with the great problems of our time. "There is no nerve," said Horace Bushnell, "there is no nerve in a gospel of mere speculation." Criticism is not preaching. Of course a preacher should be well up in criticism. He should know its fruits, and be ready to acknowledge the benefits derived from an honest and reverent scholarship. But let him beware of the critical spirit. Let him not bathe his sermons in it. Souls do not thrive in the critical atmosphere. The attitude of criticism is the judicial and questioning attitude. The attitude of faith is one of splendid enthusiasm and assured conquest. This has been finely put by Dr. John Watson: "The critic is an analyst with a pair of scales; the evangelist is a missionary with a cross. Questions of text have their interest to the scholar, but there is the danger that if a man's mind be too much engrossed with the letter, he may miss that spiritual voice which is to the words of the Bible what the sound of the organ is to its pipes, and there is a vast difference between an organ-builder and an organist. The temperature of criticism is also sometimes very low, almost reaching to freezing point, and it is difficult to live in such an environment without getting chilled to the heart. When the preacher gives himself to the authorship of a prophecy with keen zest, he is less likely to be in a good temper for enforcing the prophet's message, and

if he busies himself overmuch with the origins of the gospel, he will have the less glow in proclaiming the living invitations of Jesus. So that it may be laid down as a law that when a man begins to criticise, he ceases to evangelize."

The church of every age has won its victories through faith. The preacher's motto is: "*Credo*" — I believe; not "*Dubito*," I doubt. He will rest his soul on the word of Christ rather than "accept a nebulous radiance for the ancient heaven and its well-marked constellations." Or as another has declared: "A man without a creed is an intellectual and moral invertebrate; and he who, professing a creed, is recreant to it, is something worse. Heresy is a violation of common honesty."

When will a disregard of ordination vows like that be classed with such offenses as forging a check or filching from the money-drawer? When will turning one's back upon the truths one has professed to believe and agreed to preach have its proper reprobation by a society which claims to love honesty everywhere? And yet such a man is the man who, now-a-days, gains an ephemeral popularity. If I was losing my grip as a minister, and had no scruples as to my method of regaining my popularity, I should begin to question the validity of the Christian faith; I should turn my pulpit into an interrogation point; after every declaration of God's glory I should place a question mark; I should malign creeds and systems of theology; I should cast doubts upon a faith I had solemnly espoused and promised to defend; I should question the personality of God; I should insinuate the merely human origin of Jesus; I should deny the authority of Scripture — all this if I dared be so dishonest and recreant to my solemn trust. It would fill the church. "Standing-room only" would be the sign displayed before a public suddenly become solicitous for church-going. The newspapers would immediately champion my cause, and find out for the first time that I was a scholarly, broad-minded, and progressive man. The irreligious element of the community would be charmed by my tolerance and liberality of view. Before God, it would not pay!

There are different kinds of sensationalism. There is the sensational theme, the product of a diseased ministerial ingenu-

ity. There is the sensational method, the ambassador of Christ descended to the trick of the mitred mountebank, the theological comedian, who

"Plays such fantastic tricks before high heaven
As make the angels weep,"

indulging in all the offensiveness of manner and rhetoric, which might shame even the demagogue.

"What, will a man play tricks, will he indulge
A silly, fond conceit of his fair form
And just proportion, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes
As with the diamond on his lily hand,
And play his brilliant part before my eyes
When I am hungry for the bread of life?"

Thus wrote the poet Cowper, and very wisely adds that he who lets down

"The pulpit to the level of the stage,"

that from his lips who attempts such "histrionic mummery", the gospel

"Drops from his lips a disregarded thing."

The cheapest of all sensationalism is the sensationalism of heresy, the public attention arrested and a cheap newspaper notoriety gained by repudiating the truths dear to the common Christian heart for nineteen centuries. A crowd can always be gathered to witness either a comedy or a tragedy. No man should be elated because he has won attention by smiting in the breast the mother who bore and nourished him. But such popularity is short-lived. When the destruction is wrought, the preacher himself is no more; his influence is gone; the people soon detect the fraud, the people who, in spite of bubble reputations floated by an irresponsible press, know in their heart that for a man to stay in a church from whose faith he has come radically to differ, and to tear it down, is a breach of common honesty, which, if committed in the commercial world, would land him in the penitentiary. Preach only what and as long as you believe. When you stop believing, stop preaching. Beware of preaching "to the times." Beware of giving the im-

pression that your conscience can be lulled to sleep by the jingle of your salary, that you have prostituted your pulpit, and are preaching "to order." Beware of such an unfortunate and contemptible attitude as this of a teacher I have read of — no representative, fortunately, of that noble profession — who applied for a school in an ignorant community. "Is the earth round or flat?" asked the chairman of the school committee. "Well," answered the candidate with a caution worthy of a politician before election day, "some say it is round, and some say it is flat. As for me I teach round or flat, as the majority of the committee prefers."

Often the trouble with us in our preaching is that we do not look high enough; we do not see things in their largeness and divineness. Sailing down through the straits of Messina, once, I remember we long strained our eyes for a view of Mount Ætna, the loftiest volcano in Europe, standing ten thousand feet into the sky. But, to our disappointment, Sicily was wrapt in a haze we could not penetrate. Ætna was thirty miles away. We knew the general direction, but she had apparently wrapped herself in an impenetrable veil. After we had trained our glasses for a long time upon the bank of clouds that obscured the horizon, and were about to give over the attempt in despair, some one on deck cried out: "Look *above* the clouds." And, sure enough, there, in the upper regions, towering above earth and sea and mist, in unimaginable grandeur, its head covered with its snowy crown, standing like conscience all in white, stood Ætna. It was a rapturous and glorious surprise. And the same contains a lesson well worth remembering. The great mountain is our schoolmaster. In your doubts and troubles look higher. God stands in light, is light. The lower levels conceal him; mists surround him; clouds obscure him. "I will look up unto the mountains: From whence cometh my help? My help cometh from the Lord." Truth also is more likely to be found in the heights than in the depths. We shall never discover God by gazing into a fog-bank. God is not found by searching — he is the light of all our seeing. Light is something to search *by*, not something to search *for*. The object of my quest does not lead me to the sun; the sun leads me to it. No man by searching

can find out God; but if he will open his eyes, he will see God, and then in God's light shall see everything else. Science also is a revelation of God, and the modern prophet is, in the fine phrase of Shakespeare's sonnet, in touch with "the prophetic soul of the wide world, dreaming of things to come." The true prophet will have that fine balance of head and heart which marries intellect to passion, thought to faith, looking for and expecting the glad and perfect time when science and religion shall clasp hands within the temple of the world, and hear the divine charge: "What God hath joined together, let not man put asunder;" and he cries with the poet:

"Patience! God's house of light shall yet be built,
In other ages to some unknown song,
And from the fanes of science shall her guilt
Pass like a cloud. How long, O God, how long
Till faith shall be a man and thought a child,
And that in us which thinks and that which feels,
Shall everlastingly be reconciled,
And that which questioneth with that which kneels?"

Look up! Your great, high thought of God is sure to be more true than your little thought of him. The grandest things in life are often missed because the world obscures the vision of things on our earthly level. We need to look above the clouds. "The prelude to man's destiny is heard in the voices of the stars." The noblest thought is always the truest thought. If man is made in the image of God, the grandest conception of his dignity and possibility must fall almost infinitely short of the reality. Steady yourself by planting your feet on the foundation. Amid the perplexing and antagonistic theories presented to your mind take your place beside the Divine Teacher. Determine to stand or fall with him. For if Christ was mistaken, you have no revelation and no surety whatsoever. If theories disagree with Christ, so much the worse for the theories. Christ stands above all theologies and all theories and all systems, as *Ætna* stood that day robed in glorious white above the low-lying mists at its base.

"This is the victory that overcometh the world, even our faith." When men become aroused to great realities, little things

lose their charm. Abraham's faith in a small patch of earth called Palestine became transfigured until he lost the lesser in his loyalty to the greater, and sought a city whose builder and maker is God. Moses got a glimpse of the recompense of the reward, and Egypt's throne looked small as he saw it in the light of him who is invisible. John the Divine lived not in the little island of a solitary sea, but in a celestial Jerusalem. No nursery rhyme could satisfy the ear of Milton after he had heard the silver trump of paradise. Columbus cared not for toy boats on a pond after he had run his good ship's prow upon the golden sands of a new continent. John Bunyan in Bedford jail climbed the hill Beulah and dwelt in the Palace of the King. Wren could not admire the wretched hut after he saw the dome of St. Paul's hanging in the sky. "When I became a man, I put away childish things." The splendid patterns of the spiritual once admired, the dwarfed and the illegitimate become intolerable, and time and sense take their true place and pass for their real value as viewed from the heavenlies. Let us beware lest in our scheming and building we forget the upper room. "Quench the Spirit, and you add to the general contemporary din and confusion of tongues. You no longer speak in the grand style of the great and masterful, but in the tones of one who speaks without authority. The age has a new mountain gloom upon it; men are choked in the dust of the practical. Many voices are lifted up in a new Babel. There is a new call for men who have held high audience with the eternal; men who can bring vision before those who have seen dollars, and those who have seen none; who can bring divine inspiration to an atmosphere that is stifling; who can change Babel to Pentecost in village and in city; men who can speak with other tongues, as the Spirit gives them utterance."

Aim to be preachers, not administrators. If you would preach great sermons, live a great life. Combine in your nature the love of beauty characteristic of Greece, the genius for order and conquest characteristic of Rome, and Israel's passion for righteousness. Preaching is not story-telling, or the expression of opinions or even the relating of facts. The difference between the good and bad preacher has never been better ex-

pressed than by Archbishop Whately: "The good preacher preaches because he has something to say, and the bad preacher because he has to say something." The latter is the man who, as Sydney Smith remarked, hopes to extract sin from his hearers after the manner in which Eve was extracted from Adam's side—by putting them to sleep.

Preaching is persuading. Its appeal is to the moral will through the intellect. Take great texts, or rather *let the texts take you*, and then you will conquer. Keep the vision which sees more than the material, mechanical, barren, practical. Cherish your power to dream undying dreams, and behold fadeless visions. Make your pulpit a throne instead of a figurehead. Be a leader instead of a boss. Be a prophet instead of a manager. You will need courage if you do this. They will want you to "run things," with your study turned into an employment bureau, and your hours sacred to intellectual pursuits devoted to hunting the genealogy of somebody's grandmother. The music of the spheres is now for many a minister the jingle of the telephone bell. "We clog the fountains of Arethusa with sawdust, build smelters on the Helicon, hitch Pegasus to plows and carts, and lay out Olympus in town lots." The divine flame has been turned to raising, not dead souls, but church debts, and the divine inspiration for preaching the word is exhausted in becoming successful beggars. That is the covetousness that tendeth to poverty! It discrowns the prophet, and hushes his voice. Every man in Scripture history who did great things had his hours of retirement from the world — Moses came from the desert, the prophets from their seclusion, John from the wilderness, Paul from Arabia.

No man can do his best who is always in the glare of publicity. He will see no fresh glory in the stars, he will have no present rapture, and no vision of early triumph will fill his soul. The wilderness alone can flame with the unconsuming bush. How can a man endure as seeing him who is invisible, if he has no time to look up and listen? Woe to the ministerial promotor! The dreamer has surrendered to the drudge, the minister to the manager. The one great purpose has been smothered beneath endless detail, and the spirit of prophecy is

quenched. Paul found in that phrase, "This one thing I do," the unity of life. All genius, all versatility, all accomplishments, all experiences, all hopes were compelled to yield one result. Let us learn that lesson. Let us be always ready to give great answers to life's little questions, to blend divergent notions by an appeal to some commanding rule, to pass with one sweep of wing from the petty differences and vexations of life into those great and radiant realms where all dark clouds and all human varieties of color are lost in the boundless light. My brother, let your fervent, unchanging, and consuming desire be to become a faithful and acceptable preacher of Christ. Let everything converge upon the efficiency of your preaching ministry. Make your pulpit your world. Lay up in your very soul this exhortation from Professor Phelps to his students: "Preach; let other men govern. Preach; let other men organize. Preach; let other men raise funds, and look after denominational affairs. Preach; let other men hunt up heresies, and do the theological quibbling. Then make a straight path between your study and your pulpit on which the grass shall never grow."

IN THE SCHOOL OF CHRIST.

The modern prophet will abide all his days in the school of Christ. Christ's unspeakable grandeur will never lose its marvelous spell upon him. Now abideth Church, Bible, and Christ—but the greatest of these is Christ. This living contact with the living Christ will be manifest in a ministry which braces the souls of men and is full of resurrective power at the graves of those who are dead in trespasses and sins. "Deep calleth unto deep," Christ's heart to his heart, until by the union his soul becomes Christ's living speech, finding again an echo in the hearts and consciences of men. "Not I, but Christ in me," is his motto. In the words of another, "Not the documents, dear as they are, but the ever living Master is the pledge of this high life. Through him God speaks to us. He is the embodiment, the living definition, of it in the first century. He is its pledge and its guaranty in the last. In obedience to this living Master, our only Master, we find again the holy grail, we behold anew the golden vision of Sir Launfal. The origin and perpetual

pledge of the life of the Spirit is not a paragraph, but a person. And it is the recreation of this Christ-life in modern men that will save modern men from being mere children of the age, and make them children of the ages."

APPEAL TO THE BEST IN MEN.

The twentieth century prophet will appeal to the heroism of men. He will expect great things of them, and he will not be disappointed. It is interesting to remember the evolution of that famous saying of Nelson's at Trafalgar: "England expects every man to do his duty" — one of the proudest mottoes of the Anglo-Saxon race and one which England cherishes among those possessions of hers which she esteems more precious than gold. That famous expression reached its final form on this wise: When the great admiral first prepared the message which he was to signal to his fleet, it read: "Nelson requests every man to do his duty." Handing the dispatch to a brother officer for his criticism and suggestion, the latter remarked that he thought it would be more fitting and more strong to say: "England requests every man to do his duty." In this form, therefore, the message was given to the sailor whose duty it was to hoist the signals. But he soon reported that he had no letters to express the word "requests," but was prepared with those that should say "expects," and so that word was substituted, and the noble message passed into glorious history — "England expects every man to do his duty." That word made every man in the fleet a Nelsonian hero.

There is a lesson in this incident for us in Christian work. Men are often appealed to in a fashion calculated to repel instead of enlisting and enthusing them. We tell them the church requests them to do their duty. Or we tell them the pastor requests every man to be a Christian hero. That appeal never aroused any true man. Moral heroes are not "requested" to do things. Noble and loyal souls may be appealed to on a loftier plane. Responsibility laid upon men, and trust reposed in men — these bring out the qualities of valor and intrepidity, and make every man a hero. A true man likes to be trusted to do the sublime, to perform the impossible, and the duty which was

shunned because he was only "requested" to do it, rises into nobleness and moral imperative when there sounds the call of one great enough to trust the manhood which is expected to be true to itself. Tell men Christ expects every man to do his duty. Tell them character as well as fame is won only by bearing responsibility. Tell them the path of duty is the way to glory. Tell them that

"He that ever following her commands,
On with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun."

FRANK L. GOODSPEED.

Springfield, Mass.

Book Reviews.

PROFESSOR WALKER'S REFORMATION.*

Following our usual custom, we have refrained from reference to Professor Walker's important volume in the Epochs of Church History Series, not from any lack of interest, but because it seems unbecoming to express a critical opinion in these pages of a work by a colleague. We shall instead allow some of Professor Walker's reviewers to speak for themselves, simply premising that the book contains ten chapters, of which two describe the preparation for the Reformation proper, two the outbreak of revolt in Saxony and in Switzerland, two the Protestant organizations that followed, one the extension of Protestantism to other countries, one the radicals or extremists among the Reformers, one the Counter-Reformation, and one the long "Struggle for Mastery" to 1648.

The "Critical Review" says that the author

has avoided the certainty of failure by wisdom in delimiting his field and in choosing his method. . . . At the same time he has refrained from crowding his picture with subordinate personages and details. So far as these are essential to a true presentation of the movement they are skillfully grouped in the seventh and eighth chapters, which describe the fortunes of the Reformation in the outlying countries, and the views of the radical extremists.

Through the very complicated history of the German Reformation he threads his way with ease and certainty. He has a quick eye for the bearing of political considerations on many of the critical religious problems of the age. Just emphasis on this factor is particularly important, as, for example, in regard to the Marburg Colloquy, to whose comparative ill success this consideration largely contributed. Luther's reluctance to meet Zwingli and his whole attitude throughout the conference are only to be properly understood in view of his unwillingness to appear associated with him in imperial politics.

To the Zurich Reformer Professor Walker does full justice. On the Eucharistic controversy he makes it clear that Zwingli's intense polemic was directed against every theory of physical presence in the elements, against that so strangely advocated by Luther quite as much as against the

† •The Reformation. By Williston Walker. New York: Charles Scribner's Sons, pp. vii, 478. \$2.00. [Ten Epochs of Church History, Vol. IX.]

Roman view. The whole account of Zwingli's work at Zurich is excellently well done.

Not less successful is the presentation of John Calvin, his character, and his influence. In distinguishing Calvin's views from those of his two predecessors the writer avoids the mistake of throwing their respective theologies into excessive contrast. He rightly lays stress on the fact that the difference between them was in many points difference of emphasis rather than of principle. His method of dealing with the problems of Calvin's policy and his government of Geneva is marked by candor and insight. And, in fact, this is one of the conspicuous qualities of the book and a very welcome one—the exceeding fairness of the author's judgments.

“The Independent” says

“The work is done from a distinctly Protestant point of view, but in a scientific spirit and in the modern scientific method. Its most characteristic features are the intelligent treatment of the Renaissance in its relation to the Reformation, and of the ‘Spanish Awakening’ under Cardinal Ximenes and Charles V. . . . In his presentation of the relation between the Renaissance and the Reformation, Professor Walker leaves the Reformation standing on its own ground as an independent religious uprising. The roots of the movement are followed back to the decline of spiritual ideals in the Papacy with the fourteenth century. The co-operation of Reuchlin is finely traced, as is also that of Erasmus. The Lutheran story is well condensed, and the chapters on the Calvinistic history deserve high praise.”

The “American Historical Review” remarks that

In attempting to give in four hundred pages a sketch of the Reformation movement . . . Professor Walker has not concealed from himself nor from his readers the difficulty of the task. He has wisely restricted himself to the continent of Europe, but, even with this limitation, he has been able only to indicate the salient points in the great transition. In his selection of names and incidents to be treated in some detail he has generally been happy, and the sense of proportion is nowhere offended. In his judgment of leading persons he has not sought to be original in any sense, but follows the best judgment of recent and careful scholarship.

While no one could be in doubt as to the author's Protestantism, his fairness in describing Roman Catholic institutions, as far as possible from their positive side, is most praiseworthy. There is a refreshing absence of all partisan abuse, which makes his careful analysis of the real dangers against which the Reformation contended so much the more convincing. The same moderation is evident in the description of sectarian divergencies within Protestantism itself.

With so much of clearness and justness in his view of the Reformation, one cannot help feeling a certain regret that the limitations of the series

in which his volume appears did not allow Professor Walker to embody his results in a form that would have admitted some more distinctly literary treatment. One feels at every step the formula of a text-book demanding a little something about everything, rather than the spirit of an essay which should interest and hold the attention by its consistent working out of a main theme. The positive qualities of this volume make it rise easily above the general level of the series, but, after all, it is neither a good text-book nor an interesting book to read. It lacks, almost necessarily, the system of the former and the style appropriate to the latter.

The "Bibliotheca" says

In a theme so much written upon as the Reformation, it would seem next to impossible to produce a fresh and vigorous treatment of the subject; but this is exactly what Dr. Walker has given us in his recent volume. The most striking feature of the book is the sententious way in which the author sums up the significance of events, and characterizes men and movements. . . .

Dr. Walker's readers will thank him for the authoritative manner in which he has stated certain facts that are in their nature difficult of verification.

Scholars will, however, regret that the plan of the series does not include footnotes.

In fact, the most serious faults of Dr. Walker's book are those of plan, rather than those of execution. The execution is, as we have pointed out above, at times brilliant. It was a mistake to attempt to crowd into one volume not only a sketch of the Reformation on the Continent, but also to include in it the Counter-Reformation, the Thirty Years' War, the Struggle in the Netherlands, the Huguenot Wars, and an account of the Invincible Armada. . . . The responsibility for the necessarily unsatisfactory treatment of the events occurring after 1600 must, we presume, be shared by the editor of the series.

CALDECOTT'S PHILOSOPHY OF RELIGION.*

Dr. Caldecott has put under a great obligation all who are interested in the development of Natural Theology in England and America by the publication of this book. The theological thought of the English-speaking peoples for the last century has been exceedingly difficult to classify, and especially is this true of those topics which are on the border line of philosophy and theology. Such attempts, as that say of Professor Wenley, to make a classification parallel that current in Germany, while suggestive, requires a bit of forcing to make it work. The result is that it is both too inclusive and too exclusive. English thought, in spite of its predominantly empiristic trend, does not

* *The Philosophy of Religion in England and America.* By Alfred Caldecott, D.D. The Macmillan Co., pp. xvi, 434. \$2.80.

run in schools, and even its prevailing appeal to experience rests rather on national temperament than on strictly logical processes. English writers in the field of Philosophy of Religion have been to a singular degree both assimilative and independent. Moreover, they have never felt that the only way of constructing what they believed an edifice of truth, was to lay a foundation composed of the debris of overthrown systems. The result has been that the way of approaching the problem of Philosophy of Religion has been singularly diverse and its solutions unusually varied. Now what Prof. Caldecott has attempted to do is to classify writers in Theism according to certain empirically derived types which may be fairly said to be representative. The book consists of two main parts, the first being a description of types, and the second part a presentation of illustrations of those types, the whole being prefaced by an admirably careful note describing the sense in which certain rather ambiguous terms are to be used. The main scheme of classification of views held, is to divide into those which are Rationalistic, Empiristic, Composite, and leaning on Christian Revelation alone. These two first divisions have several subdivisions, making the total number of types thirteen. The distinction between these types is clearly drawn, and criticism of each is fairly urged.

The second, and much longer part of the work, consists of compressed presentations of the views of modern authors with brief critical characterizations. The book is thus at the same time a classification and a history, almost an abridged bibliography, of Theistic discussion. The treatment of English writers is both fuller and more accurate than that of American authors. For example, Dr. Augustus Strong, Prof. Borden P. Bowne, and the late Professor Lewis French Stearns are not mentioned, and Dr. Samuel Harris' *Self Revelation of God* is dated in 1899, evidently being confounded with "God; Creator and Lord of All." It would be easy but thankless to criticise the method of the book. It would probably have been more valuable, if the number of authors treated had been less and their characteristics more fully discussed in connection with the description of the types. That would have avoided what occasionally seems a straining to fit a man to be a preconceived type. But, on the whole, the book is more serviceable both for reading and for reference as it stands. It is far and away the best thing we have to serve as a sort of historical introduction to the literature of the Philosophy of Religion in England and America.

Dr. Caldecott writes in a clear, straightforward, interesting style. And shows throughout an appreciation of the complexity

of his task, and a candor in acknowledging his own possible fallibility, which is refreshing in a time when cocksureness is too often conceived to be the particular brand of the scholar. His criticism is both kindly and keen, and he sticks to his objective attitude throughout. Dr. Caldecott had set to him a difficult task. He has done it with originality, learning, and grasp, and has produced a much needed and highly to be valued work.

ARTHUR L. GILLETT.

One of the most useful publications for scholars in Biblical fields is the bibliography of *Theological and Semitic Literature for 1900*, compiled by Dr. Muss-Arnolt, primarily for inclusion in two of the University of Chicago journals, and now also issued separately. Up to the present time no other list has appeared in America that can be compared with this for completeness, accuracy, and convenience. It is simply invaluable to the inquirer after both books and periodical articles. (Chicago, Univ. of Chicago Press, pp. 108.)

Moffatt's *Historical New Testament* is a fresh translation of the New Testament books, arranged in the order of their individual origin and preceded by critical notes, historical tables, and an exhaustive prolegomena, and followed by a comprehensive discussion of the problems gathering around the general question of New Testament documentation. The book serves the purposes of an introduction and has advantages over the generality of these treatises in the strictly chronological form in which it presents its material. It is marked by a scholarship which is as extended in its reach as it is suggestive in its results. This is clear in the notes, appendix, and the opening pages, which contain the main discussion of the book.

It is a work of peculiar interest from the fact that it is a notable contribution to the newer criticism of the New Testament, as represented in the *Encyclopaedia Biblica*, which subjects the Greek documents of early Christianity to the same processes of literary criticism as those to which the Semitic documents of Judaism have already been subjected, and, consequently, emphasizes the canon that, inasmuch as every document must reproduce in itself more or less of the thought and life of times in which it was composed, no document can be rightly estimated as to its contents which is not studied in the light of the impress which these contents have received from the times. No sane critic will dispute this canon. It is the heart of that historical factor in criticism which makes criticism scientific. At the same time no critic who values the scientific character of his work will fail to recognize the need of self-control in the practical use of this canon. Historical, as all right criticism must be, it cannot remain right without combining subjective with objective processes. No criticism of any kind is possible without conjecture. But subjective

processes call for constant self mastery, because subjectivity is so dependent upon the variants of personality.

This canon, however, on which the author so insists is one which brings to the fore just these delicate and often embarrassing features of conjectural estimates, as it places before the critic the problem of determining how far the contents of the documents are the reflections of the age in which the documents had their origin.

For this there is need of a clear eye and a cool head, as well as of a courageous heart. The Tübingen School possessed the courage, but it did not have the clearness and the coolness needful to right results. The author stands dangerously near the Tübingen position. He discards, indeed, the Baur idea of tendency writing, but he adopts the idea of age reflection as dominating the writing which the New Testament authors produce. The difference between these two ideas is not great and needs a wise mastery of critical science to preserve it. We query whether Mr. Moffatt has accomplished this mastery. We query even more whether he will be able to transmit what of it he has accomplished to those who will work under the inspiration of his fundamental method.

This method, in its last analysis, is right. Let us be convinced of this, and being so convinced, let us urge it on every side and hold it sacred in our own work — that all true criticism starts with the documents, and what they say about themselves, not with the Church nor the Councils, nor the earliest Fathers, and what they say or have said about the documents. With this attitude toward the material of one's criticism rightly secured, the errors of personal judgment, while always possible, will be reduced to where they should not be necessarily fatal to the results.

The book of Mr. Moffatt's must be welcomed as an engaging discussion of the New Testament's critical problems. It will be stimulating to every student who realizes that the power of the Bible depends, after all, on the keenest searching of its writings and the most impartial sifting of the difficulties which they present. But, unless we greatly err, the results which are arrived at in its pages are quite certain to be differed from at many points by critics who yield nothing to the author in the scholarly character of their work. (Scribner, pp. xxvii, 726. \$4.50.) M. W. J.

With the appearance of the third volume, Professor McCurdy's monumental work, *History, Prophecy, and the Monuments*, reaches its completion. The previous two volumes have already been reviewed in the RECORD. Accordingly, a brief notice of this one is all that is necessary. It brings down the history of the ancient Orient from the beginning of the decline of Assyria to the fall of Babylon, and thus concludes the account of the Ancient Semitic period. This volume is characterized by all the excellences that mark its predecessors; thorough knowledge of the original sources, familiarity with modern literature, and a sound historical judgment. It deals with one of the most intricate periods of the history, where the sources are frequently meager, yet the author everywhere shows the hand of a master in disentangling the problems. In view of recent discoveries, his discussion of Cyrus and his relation to Israel is particularly interesting.

As this work now stands complete, it may be pronounced without hesitation the best treatise on the history of the ancient Orient in its relation to the history of Israel that exists in English, and one of the best in any language. It is an indispensable addition to the library of every student of the Old Testament, and is a work that commends itself to every one who is interested in the history of civilization. (Macmillan, pp. xxiv, 470. \$3.00.)

L. B. P.

About the Bible is the somewhat vague title of a little book compiled by Chas. L. Hammond, in which extracts from the writings of the most advanced Dutch critics are printed as representing the opinion of the best modern scholarship as to the Bible. This book seems to have originated in a suggestion made to the author by Hon. Andrew D. White, who highly commends the effort. The book is so prejudiced and unfair that it cannot be commended. A little more learning would do the author a world of good. (Cooke and Frye, pp. 136. \$1.25.)

E. E. N.

Most suggestive and encouraging is the increase of scholarly literature in lines of Bible study. Such attempts, born of long study, of strong faith, of manifold life tests, and of fervent desire that many others, especially of our youth, may come to know by their own achievement the fullness of beauty and wisdom and power in these manifold messages of God, move one to thankfulness and great hope. *Constructive Studies in the Life of Christ* is an outspoken and worthy appeal for such work. It is historical, one of a series of three; the first of the number, to precede this with an Old Testament course, and the third, to follow this, upon Apostolic times. For the end adopted it is admirable. The entire Life of Christ is covered after the fashion and order of a harmony in a program of thirty-five chapters, no fixed period of time being had in view. The material, not defined schedule, dominates the presentation. It is well worthy of adoption and patient mastery by any mature class of Bible students. Untold good will be sure to follow. Its better features lies in the field of Gospel history. It is frequently painfully weak in its guidance into Jesus' teachings. The authors are Professors Burton and Mathews. (University of Chicago Press, pp. 302. \$1.00.)

C. S. B.

Christ and Human Life contains four lectures delivered in St. Paul's Cathedral in January, 1901, and a sermon on The Fatherhood of God, all by Darwell Stone, A.M., principal of Dorchester Missionary College. The subjects of the lectures are, respectively: Christ and Judaism, Christ and Heathenism, Christ and Modern Thought, Christ and Modern Life. The aim of all is to show that Christ's message to man meets all the great, deep needs of human life. These needs find expression in various ways as times and circumstances vary. Christ corrected the faults and met the best hopes and aspirations of Judaism. His message to the heathen world satisfied its longings and freed it from the bondage of error. So also our modern world with its confusing maze of thought and its busy, complex life needs just the message which Christ speaks to it. There is nothing strikingly original or profound in these lectures, but they are helpful and

suggestive. After the lectures we are disappointed in the sermon. It is too ritualistic in tone. The full reception and enjoyment of the blessing of sonship—lost in the Fall, restored in Christ—is made to turn almost exclusively on the grace bestowed in Holy Baptism. Such was neither Christ's nor the Apostles' teaching. (Longmans, pp. 135. \$1.00.)

E. E. N.

The *Many Sided Paul* is an effort to set forth the character of the great Apostle as unfolded in the Acts and Pauline Epistles. The Rev. George F. Greene is a Presbyterian minister, and the book bears the imprint of the Westminster Press, which guarantees its orthodoxy. Chapter I treats of the pre-Christian Paul, and the succeeding chapters discuss the faith of St. Paul, the preacher, the missionary, the pastor, the gentleman, the theologian. The intellectual greatness of St. Paul, his Christ-likeness, and his friendships complete the contents of the little volume, with the exception of two appendices and the indices. The book is carefully wrought out along well established lines, and is sound and wholesome in all its phases. The author is familiar with only a portion of the Pauline literature, and does not attempt often to enter into controversy with opposing views. In general we can commend the volume as a helpful presentation of the character, teaching, and work of the great Apostle. (The Westminster Press, pp. 270. 75 cts. net.)

E. K. M.

We have no desire to disparage the labors of any sincere student of the Bible, such as Mr. Alonzo Trévier Jones undoubtedly is; but we lay down his little volume, entitled *The Great Nations of To-day*, with a painful feeling of regret that so much study and effort seems so thrown away. Mr. Jones' argument is based on the premise that "the key to modern history, to the great nations of to-day—their origin, course, and destiny—as contemplated in the book of Revelation, is found in the line of prophecy of the Seven Trumpets." He then proceeds to identify the "trumpets," placing the first in the period "from 395 to 419 A.D.," and so on, to the speedy coming of Armageddon in the conflicts of the powers over the Eastern question. Mr. Jones, who writes in ardent advocacy of the permanent observance of the Seventh Day, finds in the action of the Senate of the United States in 1892 favoring the closing of the Columbian Exposition on Sunday, the "making of the Image of the Beast," against which all who would stand accepted before the throne of God must get the victory. (Battle Creek, Review & Herald Publ. Co., pp. 257. 25 cts.)

W. W.

Under the title of *The Trend of the Centuries*, Rev. Dr. Andrew W. Archibald of the Porter Church, Brockton, Mass., has gathered together a series of twenty brief, vivacious historical discourses, designed to impress upon their hearers the divine purpose which directs the flow of the stream of history. Important episodes and personages, from Jeremiah to the present, are seized upon for rapid, vigorous delineation. The volume is a series of snapshots at the more prominent events of Christian history. The discourses must have been stimulating to their hearers, and will

prove helpful to many readers, especially to those who will be led by their perusal to a further and more minute consideration of the topics here discussed than the exigencies of sermonic treatment could permit. (The Pilgrim Press, pp. 419. \$1.25.)

W. W.

Calvin and Modern Thought is the title of a booklet by Dr. Francis R. Beattie. The author seeks to establish an identity between the fundamental principles of Calvinism and modern normative ideas in the spheres of history, philosophy, science, and sociology. The spirit of the treatment much resembles that which Dr. Kuyper has so frequently presented before the religious world. The type of interpretation adopted in the organic world is Darwinian, and we have the perilous analogy of selection and election repeated. (The Westminster Press, pp. 48. 12 cts.)

C. D. H.

In the pamphlet on *Protestantism in Poland*, by the Rev. Charles E. Edwards, the writer gives a brief sketch of the rise and progress of the Reformation in Poland and the present survivals of evangelical faith in that land. The work is designed to encourage a resuscitation of interest in the fragments that still remain, and to stimulate an awakening of their religious life. The fruits of Pasco's mighty labors have not all been gathered, much less destroyed. That enthusiastic, highly endowed, and cosmopolitan people should have the freedom of a pure gospel. (The Westminster Press, pp. 61. 15 cts.)

C. D. H.

The Builder and the Plan, by Ursula N. Gesterfield, is another interesting sign of the disintegration (or ramification) of Christian Science into sects. This is called "A text-book of the science of being." It breathes the same general monistic atmosphere with Christian Science. Many views, *e. g.*, as to the non-reality of matter and of evil, are, however, differently turned. It is heresy, not a new faith. The book closes with a paralleled statement of the resemblances and differences between the view here held and that of orthodox Christian Science. To one who wishes to keep the run of this general movement of thought the book will serve a helpful purpose. (Gesterfield Publ. Co., Pelham, N. Y., pp. 282. \$2.00 net.)

A. L. G.

Following the example already set by Johns Hopkins, Harvard, and Columbia in the field of General History and politics, the University of Chicago has begun a series of monographs on topics of interest in Theology and Church History, under the title of "Divinity Studies." The first of these is now before us. In a substantial pamphlet Dr. Wallace St. John sketches the course of *The Contest for Liberty of Conscience in England*. Dr. St. John found the sources of his studies hard to obtain in Chicago, and therefore spent a considerable time in investigation in the British Museum,—to excellent purpose, as his bibliography shows, though a journey across the Atlantic was not necessary to find a large portion of the tracts and volumes cited. The result of his work is a painstaking and valuable historical summary of this important contest for

human freedom. The volume is a genuinely worthy contribution to the literature of the theme. Its chief defect is an inability to appreciate the atmosphere and conditions of the sixteenth and seventeenth centuries, which made the advocates of liberty of conscience, however we honor them now as pioneers of a freedom we prize, so unwelcome to the vast majority of sincerely religious men. But it is a good beginning of a series which we hope will prove as valuable in its field as the similar publications we have mentioned in the domains of secular history and politics. (Chicago University Press, pp. 155. 75 cts.)

W. W.

The Life and Letters of John A. Broadus, by A. T. Robertson, is welcome. Dr. Broadus was most eminent in the Baptist church, whether regarded as a preacher or a professor. He held important fields as a pastor, was in constant demand in prominent pulpits, was a leader in his denomination. He was a Southerner, was a chaplain in the Confederate army, a professor at Charlottesville University, a professor of Homiletics in Greenville, S. C., and later at Louisville, Kentucky. He was a lecturer before many institutions at the North, giving his course on the History of Preaching at Newton and his Lectures on Preaching at Yale. It has often been queried why the latter were not published in the famous group. It appears from the biography that they were not written out, but given from notes. They have recently been edited and incorporated in substance in a new edition of his homiletics. His volume on "The Preparation and Delivery of Sermons" has long been a standard treatise, covering more ground than any other, and on this account furnishing the most compendious treatise we have. Dr. Broadus was one of the great men in the American churches. This book gives a very interesting account of a very noble life, reflecting his beautiful domestic traits, and his strong qualities of mind and heart. His undismayed battle to rebuild the Seminary after the war is a story of great heroism. (Amer. Baptist Pub. Soc., pp. 461. \$1.50.)

A. R. M.

In every time of discouragement over the perplexities of the negro problem we have learned to turn with relief to the career and personality of Booker T. Washington as affording a reassuring illustration both of what has been done to solve the problem and what the future may be expected to do. Accordingly, his autobiography, *Up from Slavery*, is not only interesting to read, but a genuine contribution to the literature of a serious subject. The style and tone of the book are unpretentious, honest, sweet-spirited, and often lighted up by flashes of wholesome humor. There is no apparent special pleading or blinking of unpleasant facts. The inherent disabilities of a race emerging from servitude and utter ignorance are not minimized. But it is refreshing to feel how profound is Mr. Washington's faith in the future of his people, how keen is his analysis of the present situation, and how full of common sense his practical program for himself and them. Surely this book is a useful antidote for the really wicked misrepresentations that still appear in print, and ought to do something to break down the no less wicked prejudice and disdain that have so often opposed the negro in his manly struggle for light and self-mastery.

and social independence. We commend this volume without reserve. (Doubleday, Page & Co., pp. ix, 330. \$1.50.)

W. S. P.

The Changing View-Point in Religious Thought by H. T. Colestock consists of twenty-four so-called chapters. Most were originally sermons of a very ordinary type. They are judged significant enough to combine and publish in a book because they embody in a limited part the thoughts by which the author was floated from the "old" to the "new" view of religion. In reality the view-point is still the old, as regards the vital content of the author's faith. What actually transpired in his "change" was a process of thought by which he passed from a formal and unreasoned to a living and personally appreciated acceptance of Christian truth. He only needs to think still more and enter yet more deeply into fellowship with the suffering, holy Saviour in the direction he is now afoot, so that there shall result a less shallow sense of Atonement, Repentance, The Trinity, Fellowship with Christ, and of the Bible in general. The book is of real interest as an index of what is going on in the minds of the liberated ministry of our day. (E. B. Treat and Co., pp. 303. \$1.00.)

C. S. B.

The Theology of the Dawn of the Twentieth Century is a collection of "Essays on the present status of Christianity and its doctrines." The book is edited by Rev. J. Vyrnwy Morgan, D.D., who provides an introductory essay which serves as a sort of summing to the book. It presents essays by some forty-five different authors. The opening essay is by Frederick Harrison on "Christianity at the End of the Nineteenth Century," which fortunately deals chiefly with the nineteenth century, and very briefly with Christianity. Five other papers are by more or less well known men from Great Britain. The Baptists, Congregationalists, and Episcopalians are about equally represented with eight writers. One Methodist contributes and no Presbyterian. This is the more surprising as the editor wished to present all shades of thought. There are five Unitarians, and the balance are "scattering." The University of Chicago and the Divinity School at Nashota are the only theological schools represented on the list. Among the best known names appear those of Presidents Eliot, Thwing, and Faunce, Prof. H. P. Smith, Rabbi Hirsch, Robert Collyer, and F. A. Farrar. The papers do reflect without doubt a part of the theology that is believed by forty-five different men. The individualities are interesting, and the composite is not without suggestiveness. As might be expected from such a collection, different men take themselves and their work with variant degrees of seriousness. (Small, Maynard & Co., pp. xlv, 544. \$2.50.)

A. L. G.

The Philosophy of George Berkeley is more read about than read, and often to the disadvantage of both author and peruser. The publication of his *Principles of Human Knowledge* in the "Religion of Science Library" will have served a good turn if it helps to make the real Berkeley better known to our current thought. (Open Court Publ. Co., pp. xv, 128. 25 cts., paper.)

Mr. John Smith of New Zealand has elaborated into a book his thesis for the degree of Doctor of Philosophy at the University of Edinburgh. It bears the title *Truth and Reality*, and its purpose and content are well indicated in its sub-title, "A Plea for the Unity of the Spirit and the Unity of Life in all its Manifestations." The book is divided into two general parts: the first is definitive and critical, the second, and longer part, is constructive. "Naturalism" and "Erroneous Idealism" receive at his hands a brief, clear, and conclusive criticism. The criticism of both is, in substance, that they are essentially self-contradictory, or that they either fail to explain altogether, or explain only by explaining away, unescapable elements and valid questions of the mental life. His constructive work rests upon an insistence on the Unity of consciousness. Life cannot be interpreted in terms of only part of its self-manifestations. No true results can be attained except by treating the normal manifestations of Life as expressions of its essential nature, *e. g.*, "The only possibility of possessing Truth at all lies in the acknowledgment of a Reality which will give unity and harmony to all the various manifestations of Life" (p. 3). The teleological explanation of the universe is the only legitimate explanation of both the world of nature and of mind. The science of nature, the science of thought, the science of morals, all require it and in practice really presuppose it. Without the presence of and working toward ideals held to be real, human life fails in its efforts and achievements. Man then must be conceived to be a spiritual reality and his nature requires thus an ultimate reality which is spiritual and moral. This immanent criticism requires a "Given" as well as a unitary spiritual consciousness in man. The total of Reality includes (1) The Absolute Spirit, (2) Spirits in conformity with Him, (3) Spirits in opposition to Him, (4) the Given in space and time, through which the spirits are enabled both to reveal their conformity with and opposition to Him (p. 9). The Given thus, as opposed to an erroneous idealism, is necessary to man, and the Given must be rational. Truly understood and rightly interpreted Religion is to be apprehended as normal to man and resting in the unitary consciousness that lies back of the customary threefold psychological division. The book is one that will repay a careful reading. Its main points of emphasis are certainly sound. Its assertion of the necessity of interpreting life in terms of what life reveals, of the unity of the self-consciousness, of the essentially teleological character of mental activity, and on the reality of religion as the manifestation of the whole self-consciousness are most praiseworthy. (Imported by Scribner, pp. xviii, 224. \$1.50.)

A. L. G.

The Baldwin Lectures delivered in 1900 at Ann Arbor, Mich., by Dr. Chauncey B. Brewster, Bishop of Connecticut, have appeared in book form, in accordance with the conditions of the lectureship, under the title, *Aspects of Revelation*. As the author says, he does not attempt to treat exhaustively the subjects touched, but he has discussed in a general way the grounds for believing in the reality and supremacy of the Christian Revelation. The first lecture treats the Revelation in Nature, coming to the conclusion that nature in what is revealed and what is concealed war-

rants the expectation of a further revelation through something higher. This "something higher" is found in man, leading in the second and third lectures to a treatment of the historic development and limitations of revelation in man with the insistency that it is essentially spiritual, as well as intellectual. The fourth lecture accents the personality of the source of revelation and the relation of this idea of personality to the character, method, and progress of revelation. Lecture five takes up progressive revelation, and presents the author's view as to its bearings on the theme of the historical criticism of the Old Testament. The last two lectures treat of God in Christ, and Christ in man, representing respectively the consummation and continuation of revelation. The lectures are characterized throughout by a certain broad catholicity of treatment. The author does not turn aside into the minutiae of dialectical argumentation, but strives rather to present certain large principles and facts which will lead the reader to feel that the conclusions reached are essentially sound and both justify and impel a loyal service to the supreme revelation in Jesus Christ. The author has made excellent use of the poets as guides and interpreters of thought, and for his purpose has acted wisely in so doing. There is a mellowness and charm as well as a delightful touch of homiletic earnestness about the lectures that gives to the reading an unusual interest. (Longmans, pp. xxviii, 275. \$1.50.)

A. L. G.

Dr. S. D. McConnell has written a book on *The Evolution of Immortality*, the purpose of which is to show that individual immortality is an achievement conditioned upon the attainment of a certain degree of moral excellence. The essential immortality of the soul rests on the phantasmal error of a dual existence in every man, psychical and physical, and the normal continuation of the former after the latter has ceased to be. This duality is an error. In the experience of the historic person Jesus and his resurrection we have manifested both the way immortality can be won, and the nature, at least by suggestion, of that post-resurrection existence. The difficulty respecting the fate of infancy is escaped by the appeal to the possible influence of heredity. This theory, he believes, if accepted, would prove a wonderful incentive to righteous living and would do away with the tendency to denial of, or indifference to, future life so prevalent. The book is another of the signs of the times pointing to the intense interest in and renewed discussion of the problem of immortality. It is written with the crispness and positiveness of style characteristic of all the author's work. On page 22 a quotation from Prof. John M. Tyler is credited to an unknown Prof. Taylor. (Macmillan, pp. 204. \$1.25.)

A. L. G.

Prof. E. H. Johnson of Crozier Theological Seminary gives us a book on the *Religious Use of the Imagination*. Imagination, according to the author, means what Paul meant when he says, "We walk by Faith, not by Sight." As so used it covers a wider field than is customarily ascribed to it, appearing at times to be equivalent to "necessity of rational use of the word may thus be opened to criticism, but the main content-thought," and at others identified with "the religious consciousness." His

tion of the book is a good one. It is that the things which cannot in some way be imaged to the mind of man lack power over life, and on the other hand that ideals which appear to the human mind as realizable and truly desirable have great power in shaping character and conduct and furnish a reasonable basis for judging them to be real. This general thought is carried in a pleasant way through its application to the fields of natural science, philosophy, and religion. (Silver, Burdett & Co., pp. xii, 227. \$1.00.)

A. L. G.

Canon Gore, in his recent work, *The Body of Christ*, makes "An Enquiry into the Institution and Doctrine of Holy Communion." The discussion is conducted with a gravity and reverence appropriate to the solemnity of the subject. How much we may learn from him of the true spirit, and indeed the form in which such sacred themes should be treated by all who essay to handle them! The very language is a rebuke to our modern flippancy, and to the lightness of temper with which so much of recent controversy has been conducted. He is opposed to any theory which holds to the transmutation of the elements. He is equally definite in denying the repetition of the sacrifice of our Lord. These are tremendous concessions in view of the reversionary trend among Anglican sacramentarians; and this double position has created a breach between the defenders of extreme Latin theology and himself. His version of the Kenosis had already precipitated more or less attrition; now there would seem to be a real cleavage. Canon Gore's own errors, however, lie in the direction of an attempt to give coherence and unity to the earliest patristic interpretations of the Lord's Supper; also in the presentation of the thought of sacrifice as still inhering in the rite because of the precedent oblations for the sacred meal; nor does he escape from a certain glamour arising from the fact that the feast is the memorial of a sacrifice. Of course, his unscriptural notion of a priesthood still further beclouds his judgment, so that he cannot escape from identifying the table with an altar. An added vagueness arises from his treatment of the language of St. John vi, and thereafter he rushes headlong into the densest fog, in his effort to apply the epistle of the Hebrews to the Eucharist. One walks amid such illusions forgetful of the precipices into which his faith may take a deadly plunge. After all, the logic of sacerdotalism, both for dogma and liturgy, is the mass and transubstantiation. May this strong man of God be wholly emancipated from the Levitical Yoke. Note 21, on the Social Aspect of the Sacraments, is particularly worthy of study. Why does a Canon of Westminster permit the issue of a book without an index? (Scribner, pp. xv, 330. \$1.75.)

C. D. H.

These are days when the faith of many is much disturbed. There is in many a pastor's experience repeated place and call for a little book that shall vigorously reassure the wavering heart. The desired volume needs to be a balanced, direct, and hearty avowal of soul-nourishing Gospel truth. On every page it should betoken real fellowship with the spiritual struggles of the watchful and reflecting minds of our disquieted time. It must not fail to evince an ample understanding and evaluation

of the serious religious thought of the present age. Its prevalent type of thought must be entirely simple and clear, while at the same time it is undeniably well-ordered and profound. In a word it must be a volume and an argument to command the thoughtful respect of the acknowledged scholar and the instant and grateful appreciation of the unlearned and untrained.

Just such a book, we thankfully feel, has been given us in *The Fact of Christ*. It is a series of lectures given in Penfield Church, Glasgow, by its minister, P. Carnegie Simpson. From start to finish its fastens upon and clings to the *fact* of Christ. Precisely what this signifies is carefully defined. Then all further discussion turns upon the *meaning* of this fact for Moral Life and Character, as a Moral Motive-Power, as a Foundation for Faith, as being in reality Incarnate Deity, as a revelation of the Reality of Sin, as providing Forgiveness. To this is added as a necessary addendum a most admirable germ exhibit of the Principles of the Atonement. The book closes with a less admirable lecture upon What is a Christian. The little work is surely timely and valuable. (Revell, pp. 208. \$1.25.)

C. S. B.

The latest volume of the Oxford Library of Practical Theology treats of the *Incarnation*. The author takes up his theme in a somewhat unique way; he begins with a chapter on the incarnation as the answer to man's needs. This is, of course, an a priori discussion and will not appeal strongly to many minds who prefer the inductive method. The incarnation as set forth in the New Testament is treated in the three succeeding chapters which bear the sub-titles of the God-head of our Lord, the Manhood, and the Virgin Birth. Chapter V deals with the implicit faith of the Church in the Ante-Nicene period, and Chapters VI-IX sketch the Christological developments from Nicaea to Chalcedon. The remaining three chapters discuss the incarnation as related to the atonement, the eucharist, and common life. A few pages of notes with brief indices complete the volume. From the above statement of the contents of the book it will be seen that the treatment is essentially from the dogmatic point of view. Our author has in mind the orthodox Christian believer and wishes to enable him to give a reason for the faith that is in him. His general attitude is conservative and of the English Establishment type. Mr. Eck is familiar with much of the recent literature on the subject, but follows closely the more conservative English theologians. The volume has real merit though the treatment will hardly serve to stay the faith of the wavering. It is, however, well worth a careful reading by those who are following some of the newer theories regarding the incarnation. It is well to have the Nicene faith clearly presented in order to detect the modern aberrations. We commend the volume as a carefully wrought out work upon the historico-dogmatic basis. (Logmans, pp. 288. \$1.25.)

The Honorable and Very Reverend William Henry Fremantle, D.D., Dean of Ripon, delivered the third of the courses of lectures on the William Belden Noble foundation, at Harvard University. His theme was *Christian Ordinances and Social Progress*. The exposition is on the basis

of the Bampton lectures which he gave on the topic: "The World as the Subject of Redemption. While he complains that England had been neglectful of those ripened views therein, and pressed the fruit of the years of reflection and experience, he claims to have found a more sympathetic response in this land. It is true that he advocates quite a radical theory of comprehension, yet there are many important propositions in that work which theologians ought to consider more carefully than they have hitherto done, for we have not yet attained a really scientific and, therefore, satisfactory estimate of the Kingdom of God. In the book, after the opening lecture on the Church system, he discusses the Bible, the sacraments, the creeds, and confessions of faith, the common prayer and preaching, and the pastoral work, in the light of their social intent and use, his purpose being to show what would be the legitimate development of the Church and of Society were the altruistic influence of these agencies fully recognized. The Church's collective Catholic faith is to substantiate itself in a society, regulated by holy principles. The lectures are pervaded with the spirit of charity and inclusiveness; all Christian ideas that have attained a fruitful life are treated as legitimate parts of the whole. He searches for any possible good in every fold. Indeed all that is excellent in the world should be embraced as a heavenly content by the Church. Some form of Christian union and the organization of all moral forces wherever found, are essential to the development and final perfection of the Church. The discussion of the sacraments on their social side and service, is particularly effective and liberal, and to our mind it is the most satisfactory section of the book. Alas! here is another output without an index: Will the publishers not insist that the authors whose works they give to the world shall supply this faulty omission? (Houghton, Mifflin, pp. xvi, 278. \$1.50.)

C. D. H.

In *The Church* we have another characteristic volume from the pen of Dr. Boardman of Philadelphia. These features strike a reader: The main substance of the book, that which should be significant and embody a warrant for its appearance, is unfailingly commonplace. There is at various points a seemingly conscious endeavor to advocate sentiments or disclose a temper that shall be termed a bit progressive or advanced; but the effect is almost always weak. There is the usual elaborate insistence upon sacramental form, with the painful oversight of the most vital element in the inner sense. The work, as a whole, and in all its parts, wants force. (Scribner, pp. xi, 217. \$1.50.)

C. S. B.

A very wholesome and helpful little booklet is that entitled *Holiness: A Principle — A Command — A Method*, written by Rev. O. A. Kingsbury. In a brief, plain, and instructive way the matter of personal holiness as the aim of every Christian life is urged on the reader's attention. It is to be commended as worthy of careful consideration. (The Westminster Press, pp. 42. 15 cts.)

E. E. N.

Essays on the Theories of Numbers, by Richard Dedekind, has been translated by Professor Beman of the University of Chicago. It consists of

two parts, continuity and irrational numbers, and the nature and meaning of numbers. Part I aims to make arithmetic self-sufficient for the explanation of its own quantities apart from the assistance of geometry. The discussion is an interesting one, and the author would seem to have established his theory beyond dispute. Part II is an exposition of numbers with the assistance of the logic of algebra. Theologians with an aptitude for mathematics will find the book stimulating and a source of real recreation. Others will call it dry. (Open Court Publishing Co., pp. 115. 75 cts.)

E. K. M.

Dr. J. Spencer Kennard held prominent churches among the Baptists in this country, and was held in high esteem as a preacher and leader. This volume on *Psychic Power in Preaching* consists of lectures and addresses on the personal elements of power in preaching. He aims to show how this psychic power, as he calls it, must pervade the style, command the attention, sway emotion and will, and how sympathy, authority, and love are elements in psychic force. The book is full of good things, has an attractive style, shows a ripe experience, displays a subtle knowledge of the ways of approach to men, and abounds in wide acquaintance with the literature of the pulpit. (Geo. W. Jacobs & Son, Phila., pp. 189. \$1.20.)

A. R. M.

Dr. Theodore F. Seward has been known as the leader of the movement called "The Brotherhood of Christian Unity," as interested in the Dr. Hirsch Monument Fund Association, and as the one who has suggested the "Don't Worry Clubs." He was recently the chosen champion of Christian Science before the Episcopal Church Congress. The book before us, *Spiritual Knowing or Bible Sunshine*, while exemplifying to some extent the type of theology represented by the Christian Scientists, is not confined to an exhibition of their distinctive views. We find no allusions to them in his book, though they will doubtless find great support in his philosophy. Differing widely from current views in the churches, he seems to be aiming at what he calls Spiritual Christianity. The thought which seems uppermost with him is to get the teachings of the Bible "interpreted by the logic of the heart." The "logic of the intellect has filled the world," he tells us, "with hate, bloodshed, and misery for nineteen hundred years." In a catechism appended to the book he puts some of his views into questions and answers:

"What institutions are doing the most to hinder the coming of the eternal spiritual Christ? *Ans.* The Theological Seminaries.

"What is the Universe? *Ans.* The Universe is God expressed and reflected in the infinite cosmos which is represented fully in man, the image and likeness of God.

"Why is not this definition pantheistic? *Ans.* Because pantheism teaches that God is in the material universe, and there is no material universe.

"What is Evil? *Ans.* Evil is the suppositional absence of Good.

"What is the Devil? *Ans.* The Devil is the sum of all human belief about evil.

"Why are sickness, suffering, poverty, death here? *Ans.* Because of human belief in a power apart from God.

"Can any one be lost? *Ans.* No.

"Why not? *Ans.* Because man can have no existence apart from God."

The book is best summed up in question 107: "What is the working formula of spiritual psychology? *Ans.* Five postulates: God is the only cause; Spirit is the only substance; Love is the only force; Harmony the reflection of love is the only law; Now is the only time."

Without discussing the contents of the book, it may be said that it is far clearer and more apprehensible than most books of that school of thought, and contains many helpful and quickening things in the spiritual realm. (Funk & Wagnalls, pp. 155. \$1.00.)

A. R. M.

An excellent hand-book, *Protection of Native Races against Intoxicants and Opium*, has been compiled by Dr. W. F. Crafts and others, mainly from the proceedings of the Ecumenical Missionary Conference of 1900. Its array of facts, as presented by missionaries and others having first-hand knowledge is immeasurably painful and often a bitter and burning shame. The havoc of opium and drink is everywhere reaching farther and deeper. That awful havoc may the message of this urgent volume go far to mend. A page list of books on the liquor problem is appended. (Revell, pp. 289. 75 cts.)

Rev. Frederick Stanley Root, formerly our fellow townsman of the Park Church, asks *What is the Matter with the Church?* He finds a good deal of food for trouble: the over supply of ministers, the capture of the church by commercialism, the church's obtuseness to changed conditions, the loss of vitality despite numerical increase, and many other things. He has much to say of the relation of the new theology to early church conditions, some characteristics of the new movement in theology, the relation of the wage-earner to the church, the "idle rich" and the "idle poor." The contents of the book are made up largely of contributions to the New York Evening Post, Outlook, Christian Register, and New York World. It will interest many of our readers to know that the article which attracted so much attention: "Wanted, a Society for the Decrease of the Ministry," published anonymously in the first place, is from the pen of Mr. Root. The book, to say the least, is not irenic. In places it is very severe in its arraignments. Its criticism is well deserved in many points of his attack, but his judgment is often lacking in perspective, and has comparatively little to suggest practically in the way of positive betterment. The author is in sympathy with Dr. Hyde's attack upon the Seminaries, and he apparently has even less acquaintance than that speaker with the modern methods of work and study in such institutions. The book is written with much vigor, shows much brilliancy of style, and despite what we consider frequent exaggeration has a tonic quality which will be stimulating and helpful. (The Abbey Press, New York, pp. 188. \$1.00.)

A. R. M.

Minister's Handbooks multiply. This one by Dr. Marvin Vincent is among the best. It covers the usual ground of marriage, baptismal, and funeral services. It abounds in appropriate selections of Scripture, an unusual space being assigned for passages to be used in the sick room, where, however, a minister is least likely to use them. The addition of choice collects is one of the distinctive and most helpful suggestions of the volume. It contains also a form of Presbyterian service for the ordination of Ruling Elders. This book is a new edition of an older one issued in 1882. (Lentilhon & Co., 1901, pp. 125. \$1.00.) A. R. M.

We are glad to receive Miss Isabel Maddison's *Handbook of British, Continental, and Canadian Universities, Supplement for 1901*, which brings down the information last collected in 1899 to the present time. The original purpose of this handbook was to show what courses are accessible for women, and was drawn forth by inquiries made by Bryn Mawr graduates. But the utility of the work is far wider, and we are glad to see that it is being continued in an up-to-date manner. (Bryn Mawr, Pa., published by the author, pp. 70. 30 cts.)

The volume entitled *Nigeria*, by C. H. Robinson, is of the higher type of literature having Missionary interest. It is a complete and scholarly treatise on the Hausa People—the large protectorate of England lying north of the equator and south of the Sahara, reaching from Senegambia on the west to the Red Sea on the east—a width of 4,000 miles, containing 25,000,000 people. There is only one chapter on Missionary enterprise in Nigeria, but the book is full of most interesting material upon the people and resources. The work contains a most interesting account of the causes of African fever, and a discussion of the investigations of Drs. Ross and Koch on the malaria-producing mosquito. The book is beautifully printed and illustrated. (The Bankside Press, New York, pp. 223. \$2.00.) A. R. M.

The new *Hymnal* of the German Evangelical Church has several points of interest. It has been drafted especially to provide for hymn-singing in the English language, and to bring into use among German congregations some of the treasures of English and American hymnody and tune-writing. It contains 888 hymns and 690 tunes. The first noticeable feature in the selection is the large number of German chorales, including 100 melodies and about 135 hymns. This sterling material, we doubt not, is expected to be actually used and not merely printed, as in most of our American hymnals. Another feature is the vigorous effort to combine with the stately chorale the sprightly part-song of the modern English school, with the polished verse of recent English hymnody. The editors have shown breadth and sympathy in endeavoring to include representations from many different schools. Some of the music specially written for the book, however, is hardly up to the level of the collection as a whole. The annotations of authorship, etc., are careful and usually accurate, and the general appearance of the book pleasing. (Eden Publishing House, St. Louis, pp. xi, 621, 99.) W. S. P.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

NECROLOGY FOR 1900.

Calvin Terry, son of Solomon and Margaret Pease Terry, died of apoplexy, December 9, 1900, in Quincy, Mass.

He was born in Enfield, Conn., Feb. 8, 1817; fitted for College with his sister, and at Southampton, Mass.; was graduated at Amherst College in 1840, and at the Theological Institute of Connecticut in 1843. He supplied at Tariffville, Conn., one year, and at Hartford (South Church), Wethersfield, Danielsonville, Conn., and Chicopee Falls, Mass., three months each. He was ordained at Griswold, Conn., Dec. 26, 1846, serving there as pastor five years. Installed pastor of the Pilgrim Church, North Weymouth, Mass., May 18, 1852, remaining there five years. Engaged in Home Missionary work in Boston and vicinity with residence at North Weymouth seven years. Acting pastor of the North Church, Haverhill, Mass., from 1869 to 1875. Subsequently without regular charge, but supplied at Hampton, Conn., and Edgartown, Mass. Resided at North Weymouth the latter part of his life, serving the town for a time as superintendent of schools, and filling other offices.

He published, *Familiar Conversations on the Question, Why I became a Minister; Commentary on Genesis; Essay on Capital Punishment; Letters on Congregationalism, and Sermons.*

He was married Feb. 25, 1846, to Mary Elizabeth Brooks of Salem, Mass. Of ten children, four survive him.

Mr. Terry was a true friend and loyal supporter of his Alma Mater, and was generally present at the Anniversary exercises. Strong in his convictions and fluent in address, his voice was often heard at the Alumni meetings on matters pertaining to the work and management of the Seminary.

Samuel H. Galpin was born in Wethersfield, Conn., on Oct. 18, 1812. He died at Savin Rock, Conn., September 12, 1900.

He came of a long line of Connecticut ancestry, being the

son of Samuel and Caroline (Woodhouse) Galpin. He was fitted for college in Wethersfield, entered Yale College in 1831, and was graduated in due course in 1835. For some years following graduation he taught in Glastonbury, Conn., and in Natchez, Miss. In pursuance of the plan of his life, early formed, he then studied for the ministry, and was graduated at the Theological Institute of Connecticut in 1844. It required, however, only two years of preaching to satisfy him that his health was unequal to this line of work; and he resumed teaching, living in Lexington, Ky., and Indianapolis, Ind., until 1853. Being then compelled by his health to seek still more active work, he entered the railroad service at Bristol, Conn. He went thence in 1864 to the Treasury Department in Washington, where he remained until 1885. Thereafter, he lived in quiet and in comfort in Washington until 1898; when he took up his residence with his son in New Haven.

In Nov., 1844, he married Miss Anne Perrin of East Windsor Hill, who died in 1891. Of their two sons, the younger died in infancy; the elder, Samuel A. Galpin, formerly of Yale '70, is now prominent in business in New Haven.

In 1860, Mr. and Mrs. Galpin adopted Harriette Turner, who was a solace in their declining years, and who is still living.

It was doubtless a disappointment to Mr. Galpin to be turned aside from the ministry, but in other fields of service he leaves the honorable record of the man that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Thomas C. P. Hyde, the son of Rev. Lavius and Abby Bradley Hyde, died in Andover, Conn., October 26, 1900. He was born in Bolton, Conn., Oct. 28, 1825; was graduated at Williams College in the class of '48, studied one year at the Andover Theological Seminary, and was graduated at The Theological Institute of Connecticut in 1853. From 1853 to 1856 he served as principal of The Spencertown (N. Y.) Academy, preaching frequently in the neighboring churches. In the spring of 1856 he went to Kansas, and for three years braved the hardships of pioneer life, thereby further impairing his already delicate health. In 1859 he returned to reside at Andover, Conn.

He was married in 1857 to Charlotte E. Burnap, who, with a son and daughter, survives him. An elder daughter had gone on before him in 1887.

The state of his health, especially insomnia, prevented continuous service in the pastorate, but he continued to be an earnest student of the Bible, and was deeply interested in the progress

of the kingdom of God. He was conspicuously useful in Andover, and at the time of his death was a deacon of the church there. The treasures, gathered from much reading and careful observation, and his ready wit in using them, made his conversation inspiring and helpful to all. Warm-hearted and sympathetic his presence and ministry in the sick room were peculiarly acceptable. In his declining years, his years of infirmity, his physician pronounced him "the most contented patient he had ever known." Heaven was a precious reality to him, and out of his earthly home, as he sat conversing with his family, he was suddenly called to its felicities and service.

Franklin Benjamin Doe, '54, died at his home in Ashland, Wisconsin, May 23, 1901. Mr. Doe was born at Highgate, Vermont, Dec. 5, 1826, and received his early education in private schools in Lowell, Mass., where he prepared for college, entering Amherst in the fall of 1847 and graduating in 1851. After leaving Amherst he studied one year in the Theological Seminary at East Windsor, Conn., and two years in Bangor theological seminary, from which institution he graduated in 1854. He was ordained at Lancaster, Mass., Oct. 19, 1854, and was pastor of the church there for four years, then he removed to Wisconsin, and for ten years was pastor of the church at Appleton. He then became connected with the Home Missionary Society and for about twenty-five years has been its superintendent in Wisconsin. Mr. Doe has also been connected with the missionary work in several other Western states. He was married Aug. 31, 1854, to Miss Mary Agnes Beecroft, and five children were born to them.

"A monstrous petition" from the citizens of Rockland, Mass., has determined Fred H. Allen, '73, to withdraw his letter of resignation and remain in charge of the church in that place, which he has served so successfully during the last sixteen years.

Josiah G. Willis, '73, who has been invited to remain a sixth year with the church in Holland, Mass., has been successful in raising money for church repairs and furnishings, and has added to his usefulness by practicing as a physician in his field, which is thirty miles from a hospital.

John H. Goodell, '74, has accepted the call of Market St. Church, Oakland, Cal., of which he was formerly the pastor.

Franklin S. Hatch, '76, has entered upon his work as secretary of the Christian Endeavor Union of India, one of his duties being the editing of the society's monthly periodical.

During the seven years' pastorate of John Marsland, '76, in Franklin, N. Y., ninety-one have been added to the church, fifty of whom came last year. The benevolences have also increased, individual communion cups have been adopted, and the house of worship renovated. He is credited with great courage in his advocacy of measures which make for righteousness.

Clarence H. Barber, '80, who served as chaplain of the Connecticut Senate during its recent session, was presented by the body with ten volumes of Fiske's Historical Writings, handsomely bound.

Calvin B. Moody, '80, pastor of Pilgrim Church, Minneapolis, Minn., accepts call to the pastorate of Danforth Church, Syracuse, N. Y.

At the late meeting of the Ohio Conference Dwight M. Pratt, '80, read a paper on "Church Life in the Nineteenth Century and Improvements Required." His church in Cincinnati has increased his salary to the extent of \$500.

Efforts made in Connecticut to raise money for the founding of a manual training school at Mt. Silinda, Rhodesia, Africa, where George A. Wilder, '80, and Miss Harriet J. Gilson, '93, are laboring under the American Board, have resulted in a fund of more than \$600, the greater part of which has been raised in Hartford. A much larger fund is needed, and it is hoped that the friends of these earnest workers may speedily increase it.

George W. Andrews, '82, has been called to remain another year at Dalton, Mass.

The address of Arthur L. Gillett, '83, on "How to Interest Students in Missions," which was given before the Convention of the Young Men's Christian Associations in Theological Seminaries, at Allegheny, Pa., has been published, and is a timely treatment of a vital subject. Amherst College has just given the degree of D.D. to Prof. Gillett, who graduated from that institution in 1880.

James L. Barton, '85, one of the secretaries of the American Board, is a member of the Board's deputation of three representatives, who have gone to India to inspect the fields now occupied by our missionaries.

E. W. Greene, '85, was installed, May 16, as pastor of the Linlithgo Reformed (Dutch) Church at Livingston, N. Y. The sermon was preached by W. N. P. Dailey, '87.

During the fifteen years' pastorate of George A. Hall, '85, in Peabody, Mass., 221 persons have been received into membership, 142 of them on confession; \$32,500 has been given for benevolence, and \$66,000 spent for home work. The church edifice has been enlarged and beautified, and no debt has been incurred.

President Alfred T. Perry, '85, has been honored by his Alma Mater, Williams College, in the gift of the degree of D.D.

At the May meeting of the Northwestern Association of Washington, an address was given by William W. Scudder, '85, the new home missionary superintendent of that state.

William E. Strong, '85, acted as moderator of the Michigan State Association at the meeting in Charlotte, May 21-23.

The church in Ware, Mass., of which Austin B. Bassett, '87, is pastor, celebrated, April 14 and 15, the seventy-fifth anniversary of its organiza-

tion and the tenth anniversary of the beginning of Mr. Bassett's pastorate. Besides the historical sermon by the pastor, several addresses were given, one of which was by President Alfred T. Perry, '85, a former pastor. This organization has been noted for its benevolent impulses, having contributed as a church and individually the handsome sum of \$285,000.

One of the speakers at the recent Andover alumni dinner was Frank E. Butler, '87.

At its late commencement, Yale University conferred the degree of D.D. upon Williston Walker, '87, the new elected professor of Church History in the Yale Divinity School.

Richard Wright, '90, was dismissed, May 30, from the pastorate of the church in Windsor Locks, Conn., which he has ably filled for eleven years. He has already entered upon his duties as pastor of Belleville Church, Newburyport, Mass., having been installed June 5. Parts were taken by J. S. Voorhees and G. Winch, '75.

George D. Rice, a student at Hartford Seminary for a time in the early nineties, who was with the 6th Mass. Infantry in its Cuban campaign, and went to the Philippines as first lieutenant in the 26th Infantry, U. S. V., where he not only acted as an officer of the line, but also as chaplain of the regiment, has returned with his command to the United States, and is much gratified over his appointment to a chaplaincy in the regular army. He expects to be assigned to a regiment and returned to the Philippines, where he hopes to do a good work. Lieut. Rice writes of the good which the Americans have already accomplished in the ways of sanitation, promotion of order, and education of the natives, and expresses his own liking for "the little brown people" with whom he came in contact.

William S. Walker, '91, formerly of Dorset, Vt., who has just finished a year's course of study at the Seminary, has accepted a call to Chester, Mass.

Carleton Hazen, '91, was installed, May 22, over the church in West Rutland, Vt. Henry L. Bailey, '89, and Austin Hazen, '91, took parts in the service.

Albert H. Plumb, Jr., '92, of Peru, Mass., accepts call to Clarendon, Vt.

An interesting article on "The New Emancipation," by John Q. Johnson, '93, in the last number of the *American Missionary*, is characterized by the editor as a valuable contribution in the consideration of the profound questions relating to the Colored Race.

Frank S. Brewer, '94, of New Hartford, Conn., was married, June 26, at Fenton, Mich., to Miss Elizabeth Dunlap of that place.

At the recent meeting of the Rhode Island Conference, at Woonsocket, Ozora S. Davis, '94, of Newtonville, Mass., gave an address on "The Church, a Working Force in the Kingdom."

Dwight Goddard, '94, of Lancaster, Mass., accepts call to be associated, during the summer, with Dr. Graham Taylor, in social settlement work at the Tabernacle Church in Chicago.

Herman S. Swartz, '95, was dismissed, May 21, from the pastorate in Mansfield, Mass., and has become superintendent of the City Missionary Society of Cleveland, O. In connection with this important position, he is to be pastor of a new church in East Cleveland.

A seminar under the direction of Allan C. Ferrin, '96, of Springfield, Vt., has finished a course of studies on *The Sermon on the Mount*. Another course will follow on the *Parables of Jesus*.

Miss Laura H. Wild, '96, has accepted a call to care for the Butler Avenue Church in Lincoln, and the church in Rokeby, Neb.

George C. Richmond, '98, lately of Somersville, Conn., accepts call to Prescott, Mass.

Harry A. G. Abbe, '99, accepts call to continue as pastor of Emmanuel Church, Fort Payne, Ala.

James A. Lytle, '99, was ordained, May 21, at East Granby, Conn., where he has been preaching since his graduation. The sermon was preached by Professor Paton, and other parts were taken by Richard Wright, '90, W. C. Prentiss, '98, and E. F. Talmadge, 1900.

William J. Ballou, 1900, who has been teaching and preaching in connection with Tougaloo University, Miss., expects to return there at the opening of the academic year.

Mrs. Katherine A. Miller, 1900, has been obliged to relinquish her interesting work at Banners Elk, N. C., on account of illness, and is now recuperating in Rogersville, Tenn.

The members of the Class of 1901 have made engagements as follows: Mardiros H. Ananikian takes a post-graduate course in the Seminary; Leon H. Austin accepts call to Washington St. Church, Quincy, Mass.; Herbert A. Barker takes another year in the Seminary; Charles H. Davis becomes pastor of the church in Somersville, Conn.; Herbert C. Ide takes a post-graduate course and acts as assistant of Rev. Dr. J. W. Cooper in New Britain; Burton E. Marsh supplies during the summer at East Corinth, Vt.; Theodor Irion accepts call to German Church in Oshkosh, Wis.; Asher R. Kepler sails during the summer for his field with Central China Mission of Presbyterian Board; Hines E. King is to work in the South under the A. M. A.; John N. Schuch accepts call to German Church at Big Spring, Mo.; Edward H. Smith is to start in October for the Foo Chow Mission of the American Board, and will be stationed at Quoy Hok; Everard W. Snow accepts call to assistant pastorate of Walnut Avenue Church, Roxbury, Mass.; Frederick D. Thayer becomes pastor of the church in Dudley, Mass.; Mary L. Williams will spend the summer in England and Scotland, and return for a year of post-graduate work; Oscar E. Wittlinger will be in Tonawanda, N. Y.; Edward Strong Worcester will pursue his studies on the William Thompson Fellowship. The other members of the class have not yet formed their plans.

Seminary Annals.

THE SIXTY-SEVENTH ANNIVERSARY.

As the Anniversary last year came to be called the Missionary Anniversary because of the advance in the direction of instruction in Missions, so the Anniversary this year was called the Pedagogical Anniversary because of the prominence given by all the speakers to the new step the institution was taking in introducing the training for teachers into its curriculum. The first exercise of the week was the oral examination of the Junior Class in Hebrew at half past two in the afternoon of Monday, May 27th. In the evening Dr. Willard Scott of Worcester, Mass., gave a most stimulating address before the Alumni and Pastoral Union on "Preaching and Thinking," which appears in full in this RECORD. At half-past nine on Tuesday the Seniors were examined by Professor Pratt in The Methods and Principles of Public Worship. At noon the regular Anniversary Prayer meeting was held, President Hartranft being the leader. After the opening hymn the leader read a number of passages from the New Testament bearing upon the theme of the meeting, which was "Christ the Teacher." In a few suggestive remarks it was pointed out that the New Testament laid great emphasis on teaching. Christ, in fact, founded a school in which he was the first teacher. The Apostles followed his example. The great aim of this teaching was the culture of the soul, to make it like his own. The truths so taught made up an organized system of truth. Christ has laid upon the Church the burden of teaching and the sovereign need of the Protestant church is that of a multiform ministry. The situation is beginning to be realized. After prayer by Mr. Worcester of the Senior Class and the singing of a hymn, Rev. Mr. Manwell urged that the ministry should so strive to imitate Christ that their people might regard them as teachers sent from God. After prayer by Rev. Mr. Tuthill a few remarks were made by Rev. Mr. Richards calling attention to the fact that the great object of Jesus' teaching was Himself, that men might know him. This also should be the aim of all Christian teaching. The Seminary's new departure in the line of Christian pedagogy is an important move for which all should be truly thankful. Prayer was offered by

Rev. Mr. Winch. After the singing of a hymn the meeting was closed with the benediction.

ALUMNI MEETING.

Tuesday afternoon was held the Annual Meeting of the Alumni Association. Owing to the absence of the President, the Vice-President, F. W. Greene, was in the chair. The Scriptures were read by D. B. Hubbard, and prayer offered by the chairman. As nominating committee E. N. Hardy, Chas. B. Strong, and T. C. Richards were appointed. The Necrology, which is printed in this number, was read by the Secretary pro tem, C. H. Barber. After the reading Dr. Lyman Whiting made some additional memorial remarks on Samuel Galpin and Thomas C. P. Hyde. On recommendation of the Nominating Committee the following officers were elected: President, F. W. Greene; Vice-President, W. F. English; Executive Committee, C. H. Barber, H. P. Schauffler, F. S. Brewer. The discussion of the afternoon was upon the topic, "The New Conception of the Old Testament and its Influence upon the Preaching of To-day." Nicolas Van der Pyl opened the discussion, speaking to show how the new conception of the Old Testament has removed some burdens from the book, making it more rational and more practical, while, at the same time, it has not removed from it its authority. A. J. Dyer presented in an interesting way the results of inquiries sent out to fifty ministers and fifty laymen on the subject. The more formal presentation of the subject was followed by a general discussion.

ANNIVERSARY DINNER.

The anniversary dinner was held in the Case Memorial Library at six o'clock. Mr. J. M. Allen, President of the Board of Trustees, presided, and called first upon President Hartranft. He spoke feelingly of the death of Dr. E. B. Webb, and of Mr. Thomas Duncan, and of the absence through illness of Dr. A. C. Thompson. He then spoke of the work of the Seminary for the past year, and of its plans for the future. Hon. D. W. Williams spoke for the Trustees, Rev. R. H. Potter, pastor of the First Church, spoke for the city pastors. Professor Ferguson brought the sisterly greetings of Trinity College. Principal W. F. Gordy spoke in behalf of the city. Rev. Ernest Latham responded for the Alumni, and Mr. H. A. Barker for the graduating class, and the evening was closed with some fitting remarks by Dr. Willard Scott.

PASTORAL UNION.

At half past nine Wednesday morning the Trustees held their Annual Meeting. At the same hour were held the exercises at the Planting of the Ivy by the Senior class. The Ivy oration by Mr. Snow was both bright and graceful. The ceremony has been, since its institution, a pleasant addition to the week. The exercises are given in full in the Anniversary Number of the *Student Quarterly*.

The annual meeting of the Pastoral Union was held at half-past two Wednesday. The meeting was called to order by the Scribe, Rev. Austin Gardiner. Rev. D. B. Hubbard was elected Moderator, and he called on Dr. E. A. Reed to lead in prayer. Rev. Herbert Macy was elected Assistant Scribe, and Prof. E. E. Nourse Acting Secretary in the absence of the Secretary, President Perry of Marietta. The Nominating Committee was appointed, consisting of Rev. E. E. Lewis, Rev. W. F. English, Rev. F. D. Avery. The following were elected members of the Union:

J. L. Barton, Boston, Mass.; A. B. Bassett, Ware, Mass.; Geo. H. Cummings, Amherst, Mass.; G. W. Fiske, South Hadley Falls, Mass.; O. S. Davis, Newtonville, Mass.; E. C. Ingalls, Colchester, Conn.; Willard Scott, Worcester, Mass.; H. E. Peabody, Hartford, Conn.; J. H. Gaylord, West Brookfield, Mass.; H. P. Schauflier, Berlin, Conn.; W. J. Tate, Higganum, Conn.

The following were elected Trustees: For three years:

Rev. J. L. Barton, D.D.; Rev. Michael Burnham, D.D.; Rev. L. W. Hicks; Rev. H. H. Kelsey; Rev. G. W. Winch; J. M. Allen, Esq.; John Allen, Esq.; Edw. W. Hooker, Esq.; Geo. R. Shepherd, M.D.; Elbridge Torrey, Esq.

For two years :

Herbert A. Wilder, Esq.

On recommendation of the Nominating Committee the following officers were elected: Scribe, for three years, Rev. Austin Gardiner; Recording Secretary, for three years, Prof. E. E. Nourse; Business Committee, Rev. W. A. Bartlett, D.D.; Rev. W. B. Tuthill; Rev. E. N. Hardy.

Examining Committee, Rev. E. A. Reed, D.D.; Rev. D. D. Marsh; Rev. A. J. Dyer; Rev. H. A. Campbell; Rev. F. S. Brewer; Rev. J. E. Hurlburt. Rev. T. C. Richards was appointed Secretary of the Committee. A Committee was also appointed to make efforts towards raising funds for the purpose of student aid. The committee consisted of Rev. O. W. Means; Rev. W. B. Tuthill; Rev. W. F. English. A committee was also appointed

on certain overtures from two of the Alumni Associations, consisting of Elbridge Torrey, Esq.; Prof. E. K. Mitchell; Rev. H. C. Alvord; Rev. C. S. Lane; Rev. W. B. Tuthill.

GRADUATION EXERCISES.

The precedent of last year was followed at the graduation exercises, and, in place of addresses by the students, there was an address by Rev. Frank L. Goodspeed, Ph.D., of Springfield, which we print in full. After the address the degree of B.D. was conferred on the following members of the graduating class: M. H. Ananakian, L. H. Austin, H. A. Barker, M. Dana, C. H. Davis, L. A. Goddard, H. C. Ide, T. Irion, S. H. Sargent, J. N. Schuch, E. W. Snow, Miss M. L. Williams, E. S. Worcester. Certificates of Graduation were given to J. M. Bieler, A. R. Kepler, H. I. King, B. E. Marsh, H. H. Pratt, F. D. Thayer, O. E. Wittlinger.

The following prizes were announced: The William Thompson Fellowship was awarded to Edward S. Worcester of the graduating class; The Turretin Prize in Ecclesiastical Latin was given to Howard H. Pratt of the Graduating Class; The Senior Greek Prize to Edward S. Worcester of the Graduating Class; The Hartranft Prize in Evangelistic Theology to Herbert A. Barker of the Graduating Class; The Bennett Tyler Prize in Systematic Theology to William F. Bissell of the outgoing Middle Class; The William Thompson Junior year prize in Hebrew to B. K. Hunsberger.

After the announcement of prizes, President Hartranft spoke a few inspiring and affectionate words to the graduates, and the exercises closed.

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-EIGHTH YEAR.

The year will commence with a general service in the Seminary Chapel, on Wednesday, September 25, at 8 p.m. All students are expected to be present, and to have completed all needful adjustment of rooms before that time. The regular schedule of classes begins at nine o'clock the next morning.

Four significant facts stand properly at the head of the Preliminary Announcement:

First. In spite of triple allurements to go elsewhere, Professor Jacobus has again decided to remain with Hartford Seminary. He will continue to give it the inspiration of his instruction and the wisdom of his counsel.

Second. Rev. Curtis Manning Geer, Ph.D., has been elected to the chair of Germanic and Western Church History, left vacant by Professor Walker. Dr. Geer graduated from Williams College in the class of 1887, and from Hartford Seminary in 1890. After a pastorate of two years at East Windsor, Conn., he was elected Fellow and spent two years in Germany, taking his doctor's degree in Leipsic. On his return he was settled over the First Church, Danvers, Mass., from which he resigned in 1897 to assume the chair of History and Economics in Bates College, Lewiston, Me. There he is known as a most efficient and popular instructor, and has identified himself with the religious life of the city as Sunday-school superintendent in the Congregational Church, and as president of the local Y. M. C. A. As a scholar, a teacher, and a spiritual force he will prove himself an efficient member of the Faculty.

Third. Rev. Stephen Tracy Livingston, A.M., has been elected to the chair of Elocution and English. The need of enlarging the Practical Department in this direction has been felt for a long time. Heretofore, instruction in elocution has been given by teachers coming to the seminary for one or two days weekly. Excellent work has been done by those who have filled this position. The coming of Professor Livingston, however, will make it possible to put the work in elocution on a more permanent basis, and at the same time to broaden the department into fields which even Professor Merriam's enthusiasm has not enabled him to compass.

Professor Livingston was a classmate of Professor Geer in Williams College. After teaching a year he entered Hartford Seminary and graduated in 1891. He then became pastor of the church in South Egremont, Mass., where he remained till 1896, when he was called to Williams College as instructor in the English Department, giving special attention to public speaking. His work there has been of a high order, and he will bring great added strength to the Faculty.

Fourth. The School of Religious Pedagogy of Springfield, Mass., known as the Bible Normal College, has decided to remove to Hartford in order to be affiliated with Hartford Seminary. This College has been in the front rank of those schools which recognize the fact of a new pedagogy and a new psychology, and believe that the teaching function of the church is of the highest importance. It has been giving excellent instruction to those who might become pastor's assistants, Sunday-school superintendents, and teachers in the Bible-school. The work of the College has grown, and its grade has been steadily raised. It has come to feel that its students need instruction which can be supplied only by duplicating what is already given in the Seminary. The Seminary, on its side, has discerned that it must lay much more emphasis on the principles of teaching if it is to train men for efficient service in the pastorate at home, and even more if it is suitably to equip men for missionary service. It had already made plans looking in this direction, but the presence of this excellent College in Hartford will make available instruction of just the needed kind. It is hoped that the College will be able to move to Hartford so as to begin the fall term here. It is not proposed to unite the two institutions organically. Each will keep its own individuality and do its own work, but the instruction in each will be free to the students in the other. It thus appears true once more that, as the venerable Dr. A. C. Thompson once said in speaking of the Hartford spirit, "Hartford Seminary faces toward the rising sun."

In this connection it should be said that a determined effort is being made to increase the annual income of the Seminary. Favorable progress can already be recorded. Now is the time for the friends of Hartford Seminary to bestir themselves with all possible energy in this matter either by securing additions to the endowment or scholarship funds, or by obtaining annual subscriptions toward the current expenses. A theological seminary can have few wealthy alumni to render it assistance; may it not appeal to the loyalty of golden hearts to arouse those who can?

COURSE OF STUDY.

In the presentation of courses of study which follows it will be observed that a new method of arrangement has been adopted. The material offered to students is not largely different from that of the year preceding except in the enrichment of the Missions Course and in the introduction of the courses in Pedagogy, largely in connection with the Bible Normal College.

It is hoped that by the change several advantages will be secured. On the one hand, as generous a range of elective freedom will be secured as under the previously existing system. On the other, studies naturally correlated will be grouped together, guarding against an unprofitable scattering of endeavor, and securing a well rounded ministerial training. It is believed further that the presentation of certain studies which can be taken before entering the Seminary, as well as certain other adjustments, will encourage those who, on the basis of graduate work in the universities, or of special preparation in the colleges, seek entrance to the upper classes in the Seminary, or wish to put their ministerial training on the highest possible plane. It is not proposed to obliterate the present class system, and no difficulties will be placed in the way of students from other seminaries entering *ad eundem* as heretofore. Such adjustments will be made to the work of members of the Middle and Senior classes in this Seminary that the continuity of their studies will not be broken. The plan further facilitates the organization of advanced or fourth-year work in the Seminary. Courses adapted for fourth-year students are only partially given.

Owing to the coming to the Seminary of two new professors, the development of the courses in Pedagogy by the Seminary professors, and the proposed affiliation with the Springfield institution, the scheme as here outlined must be in some respects incomplete and tentative. About the first of September a revised Announcement will be issued, containing the courses offered by the new professors and additional fourth-year courses. Fourth-year courses can often be best arranged in consultation with individual members of the faculty.

REQUIRED HOURS AND CLASSIFICATION OF STUDIES.

The minimum number of hours required of every student during a three years' course will be 1,170, or about thirteen hours per week (not including the prescribed hours of the General Exercises). The maximum time permitted to students during their

three years' course will be 1,350 hours, or about 15 hours per week (General Exercises excluded). Students will be allowed to take more than the minimum time, with Faculty approval, on the basis of scholarly attainments.

The studies offered to students will be divided into three classes. (a) Preliminary or Prescribed Studies. (b) Elective Groups. (c) Free Electives. To the first is assigned 165 hours, to the second 900 hours, and the balance to the third — the number of hours here varying, as above indicated, in proportion to the scholarship of the student.

The Preliminary Studies are required of every student during his Junior year unless prior to entrance he shall pass such examination in any of them as shall satisfy the Faculty of his proficiency. The number of hours so passed off will be transferred to the Free Elective list. It is hoped that an increasing number of students will pass off a large proportion of these studies. The passing off of the Preliminary Studies, together with meeting satisfactory tests in 200 hours of a chosen Elective Group will entitle a student to advanced standing. This provision is designed to meet the wants of graduate students from Universities. Students from other Theological Seminaries will be admitted *ad eundem*, as heretofore.

The Elective Groups. About the middle of Junior Year each student will select, with the advice of the President of the Institution, one from the Groups of Electives offered. These groups have been so arranged that each offers a rounded course in theological study with an emphasis on one department. One-third of all the time in each group is assigned to one department, and one-half of that time to one professor in that department. It is believed that such a plan, combined with the opportunities for free election, best secures the flexibility and rigidity essential in a training school for the ministerial profession. The Groups offered at this time are somewhat tentative, and may be modified in the future.

The Free Electives. The maximum amount of free elective work which any student can secure is 450 hours, or one-third the maximum total hours. The minimum time for any student is 105 hours. The precise amount accorded to each student will depend on his acquisitions and abilities. These hours may, in conference with the students' Faculty Adviser, be filled from any courses offered, whether included in the Elective Groups or not. The professor having the major work in the Group elected becomes for each student his Faculty Adviser in the choice of electives.

The number of free elective courses offered is designed to be so large and of such a character that out of it, with the assistance of an Adviser, a well organized Fourth Year can be arranged for any students wishing it.

In the pages that follow are presented

First. A statement of Courses of Study offered in the Seminary.

Second. A statement of the prescribed Preliminary Studies.

Third. A list of Elective Groups in which the numbers preceding courses refer to the numbers in the Statement of Courses.

Fourth. A presentation of the work in Pedagogy.

Fifth. The arrangement of the Missions Course.

DEPARTMENT OF PHILOLOGY AND EXEGESIS.

DUNCAN BLACK MACDONALD, Professor of Semitic Languages.

LEWIS BAYLES PATON, Professor of Old Testament Exegesis and Criticism.

MELANCTHON WILLIAMS JACOBUS, Professor of New Testament Exegesis and Criticism.

Professor Macdonald:

	HOURS.
1. Course in Hebrew: A course in elementary Hebrew Grammar, with exercises in reading and writing Hebrew: contains only what is absolutely necessary for any use of the Hebrew Bible. (Required among Preliminary Studies),	80
2. A course supplementary to the above: Hebrew reading with attention to syntax and translation of English into Hebrew,	30
3. An elementary course in Arabic: An outline of accidence and about ten pages of Arabic texts,	30
4. The same in Syriac,	30
5. A course to read Job: studies it as a literary product,	30
6. The same in Ecclesiastes,	15
7. A course to read Amos: considers prophecy, spoken and written; under what conditions and in what way was the earliest Hebrew prophecy written down?	15
8. The Semitic races and languages: Semitic palæography, history of text of O. T.; O. T. Versions; O. T. textual criticism,	15
9. Some aspects of the Hebrew literary genius: an attempt at an appreciation of Semitic literature; its essential characteristics, limitations, and spirit,	15
10. A second course in Arabic: further reading on whatever lines may prove most desirable,	30
11. The same in Syriac,	30
12. A study of the theology of Islam,	15
13. Reading of selected historical passages from Joshua to Kings: Intended to furnish materials for course in Biblical history,	30

Professor Paton:

	HOURS.
1. Nature, Principles and Method of the Higher Criticism of the Old Testament: A discussion of the problems of integrity, authenticity, historicity, etc., that present themselves in the books of the O. T.; and of the various kinds of evidence that may be used in solving them,	15
2. Special Introduction to the Pentateuch: Its composition, age, authorship, and historical character,	30
3. Special Introduction to the Historical Books of the O. T.: Their composition, age, relation to one another, and to the Pentateuch, and historical credibility in the light of archæological discovery,	15
4. Special Introduction to the Prophetical Books of the O. T.: A study of the prophetical books in chronological order, investigating the age, authorship, and significance of their individual oracles, and exhibiting their relation to the development of prophecy as a whole; with preliminary discussion of the history of the prophetical period,	30
5. Special Introduction to the Poetical Books of the O. T.: Their age, authorship, literary and religious value,	15
6. Critical History of O. T. Literature: A summing up of the results of the higher criticism of the individual books in a connected account of the growth of Hebrew literature. The roots of that literature in the traditions of the Desert and in the civilization of the land of Canaan. Writings of the time of Moses and of the period of the Judges. Growth of the prophetic, priestly, and wisdom schools, and their productions in chronological order. Gathering of the sacred literature into the three collections of the O. T. Canon,	30
7. The Messianic Prophecies: Exegesis of the chief passages (in Hebrew) in chronological order, with exhibition of their meaning and their relation to one another,	15
8. Exegesis of the Book of Isaiah: Reading of selected portions in the Hebrew, with special reference to the problem of their date,	15
9. Pentateuchal Legislation: A detailed study of the contents of the Pentateuchal Codes with a view to ascertaining the history of the development of the legislation, and thus of throwing light on the problems of Pentateuchal Criticism,	15
10. Elementary Assyrian: Grammar, reading of transliterated texts, and exercises in the cuneiform character,	30
11. Advanced Assyrian: Reading of passages that bear on the history of Israel,	30
12. Elementary Ethiopic,	30
13. Rabbinic Hebrew: Reading of a selected Mishna tractate illustrative of Jewish thought in the time of Christ,	15

Professor Jacobus:

1. New Testament Propædeutics and Exegesis of Romans: A brief review of the history of N. T. Criticism with reference to its development under the influence of philosophical ideas (10 hrs.). Exegesis of selected passages in Romans, with special reference to the questions of largest theological discussion (20 hrs.),	30
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HOURS.

2. N. T. Philology, and Exegesis of Galatians: A brief review of the origin, development, and characteristics of Hellenistic Greek (5 hrs.). A detailed study of a portion of the Epistle, with special attention to acquiring exegetical method (25 hrs.), 30
3. Introduction to Pauline Epistles: A study of the Pauline literature, with special reference to the present critical questions in each case, 15
4. Exegesis of Ephesians: A study of selected passages with special reference to content of thought and structure of argument, 15
5. Introduction to the Johannine Gospel and Epistles: A study of the Gospel and the Epistles, having in view the present critical discussions involved, 15
6. Exegesis of Philippians: Selected passages in the Epistle, with special reference to the second chapter, 15
7. Analysis Work in N. T. Books: An analytical study, with a view to gaining a general view of the progress of thought, or development of plan in each book, 15
8. Synoptic Problem (including Introduction to individual Gospels): A critical study of the first three Gospels, involving a special introduction to each; but with main attention to the questions raised by the literary interrelation of the members of the group — especially the question of their sources, 15
9. The Greek of the LXX: A study of the LXX, having in view a linguistic consideration of the Alexandrian-Hellenistic literature, 15
10. Introduction to the Pastoral Epistles: Discussion of their origin, with special reference to their integrity and their bearing upon a second imprisonment of Paul, 15
11. Introduction to the Book of Acts: A study of the book considering especially the discussion of its sources, its relation to the third gospel, and to the Epistles of Paul, 15
12. Introduction to the Epistle to the Hebrews: A detailed study of the criticism of the Epistle with reference to its origin and its place in New Testament thought, 15
13. Introduction to the Apocalypse: A special study of the composition of the book and its relation to the Antichrist tradition, . 15
14. Exegesis of I John: Selected readings in the Epistle, with reference to their spiritual suggestiveness, 15
15. A study of the Mark narrative as the primary Gospel, 15

DEPARTMENT OF HISTORY.

EDWARD EVERETT NOURSE, Associate Professor of Biblical Theology.

EDWIN KNOX MITCHELL, Professor of Græco-Roman and Eastern Church History.

CURTIS MANNING GEER, Associate Professor of Germanic and Western Church History.

Professor Nourse:

	HOURS.
1. Hebrew History: General outline course. (Required among Preliminary Studies),	15
2. History of the Hebrews from Moses to end of the reign of David,	30
3. History of the Hebrews from Solomon to the exile and of the Jews from the exile to the close of the Persian Period,	30
4. General Course in Old Testament Theology, emphasizing the development of the main religious beliefs in connection with the history of the nation,	30
5. General Course in New Testament Theology: The teachings of Jesus and of the Primitive Apostolic Church,	30
6. History of the Jews from Alexander to the Roman Period,	15
7. Theology of the early Minor Prophets,	15
8. Principles and Development of Hebrew Prophecy: With special attention to the Messianic element,	25
9. Old Testament Theology: Theology of the book of Micah,	15
10. Theology of the book of Amos,	15
11. New Testament Theology: Theology of I Peter,	15
12. New Testament Canon: General history to 400 A.D.,	10
13. Special work in New Testament Canon history,	10
14. Old Testament Apocrypha: General course,	20
15. New Testament Text Criticism: General outline course in praxis,	10
16. Special MS. study (seminar method),	15
17. Historical Method: Sources for history of early Maccabean time (seminar method),	15

Professor Mitchell:

1. History of New Testament Times: Geography, history of Jewish people (rise of the Maccabees to the destruction of Jerusalem), life of Christ, Apostolic history,	30
2. The Ante-Nicene Church (A.D. 100-325): General treatment, with reading of sources and attention to archæological remains,	30
3. History of Post-Nicene Church (A.D. 325-600): General treatment,	30
4. Life and Character of Christ According to Paul: Analysis of the Epistles with reference to historic Christianity,	15
5. Ante-Nicene Christology: A study of the sources in the original languages,	15
6. A Study of the Sources of Church History to 325: History of Christian literature, with criticism, archæological remains, etc.,	15
7. Rise of the Papacy: Reading of the main sources to Leo I,	15
8. Rise of Monasticism: Reading of main sources to Basil and Benedict,	15
9. The Church of Justinian: A survey of both Church and State,	15
10. The Byzantine Church: From Justinian to the fall of Constantinople,	15

HOURS.

11. Oriental National or Racial Churches: A general sketch, .	15
12. The Russian Church: Rise and history of the Russian State and Church,	15
13. Rise and Spread of Mohammedanism: The first four Caliphates,	15
14. Rise and History of the Ottoman Empire,	15

Professor Geer:

Mediaeval and Modern Church History. (The titles of Professor Geer's courses will be given later.)

DEPARTMENT OF SYSTEMATIC THEOLOGY.

ARTHUR LINCOLN GILLETT, Professor of Apologetics.

CLARK SMITH BEARDSLEE, Professor of Biblical Dogmatics and Ethics.

CHESTER DAVID HARTRANFT, Professor of Ecclesiastical Dogmatics and Ethics.

Professor Gillett:

HOURS

1. Introduction to Philosophy: A course intended to acquaint students with philosophical terminology, with the chief philosophical problems, and the chief methods of their solution. (Required among Preliminary Studies),	15
2. Outline of Apologetics: An exposition of the scope, method, and limitations of Apologetics, with fuller discussion of Historic Apologetics,	30
3. Non-Christian Views of the World: The various "Anti-theistic" theories, with special discussion of the scientific bearing of evolution on fundamental Christianity,	30
4. Studies in the Philosophy of Religion: Including the Nature and Origin of Religion, Personality, Immortality, etc.,	30
5. Apologetics of the Nineteenth Century: Historical and critical discussion,	30
6. New Testament Apologetics: Inductive work chiefly in Gospels,	15
7. The Evidence of Christian Experience, its value and scope,	15
8. History of Apologetics prior to 1900, chiefly the first three centuries and the Deistic controversy,	15
9. Development of English Philosophy from Locke to the present, with special reference to Christian faith,	30
10. Introduction to the History of Religions,	15
11. Special Problems in the Philosophy of Religion: Cause, purpose, miracle, etc.,	15

Professor Beardslee:

HOURS.

1. Doctrine of God: A careful inductive study of numerous representative sections of Scripture, with a view to constructing into a final unity the elements of the Biblical teaching upon the Nature of Deity, the Trinity, the Works of God, and a Theodicy, 30
2. Doctrine of Man: A Biblical study aiming at a final analysis and synthesis of the Nature of Man as a child and creature of God, as physical and spiritual, as an individual and a race, with special attention upon the problems of freedom and sin, 30
3. Doctrines of Grace: An effort to trace the Biblical outline of the Person of the Incarnate Son of God, with continual reference to his blending of full Deity and full Humanity in a full Unity; a study of his work — specially of the range and meaning of his suffering, and of his gift of the Holy Ghost; and an analytic inquiry into the nature, meaning, and mutual bearings of the activities, both divine and human, that constitute an Experience of Saving Grace, 30
4. Biblical Ethics: An attempt, by induction, to formulate that in the nature and relations of God which has moral meaning for man; to define narrowly the Moral Nature of Man, specially his conscience; to gain a true view of the nature and origin of Law; and to make an exhaustive exhibit of the content of human Duty and the nature of human Virtue, 30
5. Kingdom of God: An examination and correlation of all the Gospel material, prefaced by a sketch of the view presented in Hebrew and Jewish Scriptures, and followed by a brief study of its place in Apostolic thought, 15
6. Inspiration: This study strives to unify the features that mark the Biblical appeal to faith. To this end it aims to define the burden of the Biblical message in its various integral sections; to study into the nature, grounds, and forms of its authority; to gain its estimate of the meaning of human credence or unbelief; all the time having particular reference to the respective worth and use of the phenomenal and the spiritual in the transmission of Truth, 15
7. History of Systematics: The aim here is to show, chiefly by a study of typical theologians and philosophers, what is the material, what the methods, and what the forms of the leading Theological Systems in the history of the church, 15
8. History of Ethics: This study passes in review the main features of the leading types of heathen, cultured pagan, Christian, and philosophical ethical thought, 15

Professor Hartranft:

1. Propædæutics: This course is designed to orient new students. (Required among Preliminary Studies), 5
2. Outline of Systematic Theology: This course is designed to prepare for the special study of Ethics and Dogmatics, and to serve as a general preliminary for licensure. (Required among Preliminary Studies), 10

	HOURS.
3. Prolegomena of Ecclesiastical Dogmatics: These are to be discussed in seminar form, and are introductory to special dogmas, . . .	15
4. Theology Proper: In seminar, . . .	15
5. Christology to Soteriology, inclusive: In seminar, . . .	30
6. Ecclesiology and Eschatology, . . .	30
7. Ecclesiastical Ethics, . . .	30
8. Present day systems of construction in theology, . . .	15
9. Theological Encyclopædia and Methodology, . . .	15
10. Seminar in the doctrine of Faith, . . .	15
11. Seminar in the doctrine of the Trinity, . . .	15
12. Seminar in the doctrine of the Holy Spirit, . . .	15
13. Seminar in Eschatology, . . .	15
14. Recent phases of thought and activity, . . .	30
15. Comparative Symbolistics: A comparative study of creeds, confessions, and catechisms, especially such symbols as are represented by the church membership of the students electing the course, . . .	15

DEPARTMENT OF PRACTICAL THEOLOGY.

ALEXANDER ROSS MERRIAM, Professor of Practical Theology and Sociology.

WALDO SELDEN PRATT, Professor of Ecclesiastical Music and Hymnology.

STEPHEN TRACY LIVINGSTON, Associate Professor of Elocution and English.

Professor Merriam:

	HOURS.
1. Homiletics: Lectures in the Theory of Preaching; discussion of homiletic principles, the parts of the sermon, different classes of sermons; analysis of standard sermons; construction of original plans, with criticism, . . .	30
2. Homiletics: A continuation of the preceding. Lectures in style and delivery; practical class-room exercises in preaching; criticism by professor and students of structure and style; discussion of homiletical problems, . . .	30
3. Pastoral Care: Lectures on the practical work of a parish minister in various phases of church polity, parish organization, pastoral visitation, personal religious work, regular and special services, etc.; besides informal conference on special miscellany of class inquiry, . . .	30
4. Sociology: Principles and Problems. Lectures in Sociology, with special reference to the Christian principles and practical problems of the church; essays on various social problems prepared from selected bibliography and discussed in class, . . .	30
5. Great Pastors and Preachers: Lectures in the history of preaching, with class essays and discussion on some eminent preachers and pastors of the past and present, . . .	15
6. Local Church and Social Problems: A study of the city of Hartford, designed to furnish method in studying a local problem for pastoral efficiency; lectures, personal investigation, and class-room reports, . . .	15

	HOURS.
7. Charities: Poor relief; classes of poverty, causes; historic methods of poor relief; charity organization methods, . . .	15
8. Criminology and Penology: Classification of criminals; causes of crime; statistics of crime; methods of dealing with the criminal, .	15
9. Individual Sermonic Criticism: Private hours for conference on personal work,	15
10. Reading Courses in Sociology: Outlines of reading in general sociology, and selected social problems with conferences and essay tests,	15
11. Critical Readings in Homiletics: Homiletical treatises, courses of lectures on preaching, and modern sermons, . . .	15

Professor Pratt:

1. History of Public Worship, including the Hebrew, Apostolic, Mediæval, Reformation, and Modern Periods, with theoretical critique throughout,	20
2. The Historic Liturgies, including general analyses, with detailed studies of selected formulæ, like prayers, hymns, lectionaries, ceremonies, etc. (partly by seminar method),	15
3. Liturgical Praxis, including the treatment of all usual exercises, except the Sacraments and special Ordinances,	10
4. History of Christian Hymnody, with special emphasis on English and American hymn-writing and hymnodists,	30
5. The Hebrew Psalter, considered critically as a liturgical manual, including Special Introduction and detailed studies of selections, .	30
6. General Musical History, including sketches of periods and styles, with detailed accounts of the greater modern composers, .	30
7. Church Music, including sketches of forms like the hymn-tune, the anthem, the mass, etc., illustrated,	15
8. The Oratorio, considered as an art-form, illustrated,	15
9. Types of Musical Form, including the general outlines of composition, as shown in the dance, the song, the sonata, and the fugue, illustrated,	15
10. The Symphony, considered as an art-form, illustrated,	15
11. Elementary Sight-Singing, including the rudiments of musical structure, such as scales, rhythm and meter, notation, modulation, etc.,	30
12. Advanced Sight-Singing, continuing No. 11, especially in part-singing,	15
13. Elementary Harmony, including the rudiments of tune-writing, practically worked out by exercises,	30
14. Advanced Harmony, continuing No. 13,	15

Professor Livingston:

(The titles of Professor Livingston's courses will be given later.)

In addition to the courses included in the foregoing presentation by the regular Faculty the following lecturers and instructors give courses.

	HOURS.
Augustus C. Thompson, D.D., Lectures on Missions,	12
William A. Holliday, D.D., Lectures on Presbyterian Polity,	10
Austin B. Bassett, D.D., Lectures on Experiential Theology,	15
William C. Hawks, Readings in the Targums,	15
Otto B. Schlutter, Elementary German,	30
Advanced German,	20
Edward W. Capen, Ph.D. The Public Charities of Connecticut, deducing principles of dealing with the problems of poverty,	10

There is added also a partial list of lecturers to be given during the coming year by those not lecturing regularly.

The Carew Lectures this year will be given by Rev. W. Garrett Horder of London, England, Dr. Talcott Williams of Philadelphia, and President Raymond of Union College.

Among other Lecturers will be Dr. A. E. Dunning of Boston, Dr. F. E. Clark of Boston, Dr. Geo. R. Merrill of Minneapolis, Silas H. Paine, Esq., of New York, Rev. W. B. Forbush of Charlestown, Mass.

PREScribed PRELIMINARY COURSES.

Prof. Hartranft.

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| 1 Propædæutic, | 5 |
| 2 Outline of Theology, | 10 |

Prof. Macdonald.

- | | |
|---------------------|----|
| 1 Hebrew, | 80 |
|---------------------|----|

Prof. Schlutter.

- | | |
|---------------------|----|
| 1 German, | 30 |
|---------------------|----|

Prof. Nourse.

- | | |
|----------------------------|----|
| 1 Bible History, | 15 |
|----------------------------|----|

Prof. Gillett.

- | | |
|---|----|
| 1 Introduction to Philosophy, | 15 |
|---|----|

Prof. Livingston.

- | | |
|-----------------------------|----|
| 1 Voice-Building, | 10 |
|-----------------------------|----|

GROUP D.		GROUP E.		GROUP F.	
<i>Prof. Macdonald.</i>	HOURS.	<i>Prof. Macdonald.</i>	HOURS.	<i>Prof. Macdonald.</i>	HOURS.
5 Job,	30	13 Joshua and Kings,	30	6 Ecclesiastes,	15
13 Joshua & Kings,	30			13 Joshua and Kings,	30
<i>Prof. Paton.</i>		<i>Prof. Paton.</i>		<i>Prof. Paton.</i>	
2 Intr. Pentateuch,	30	6 Hist. O. T. Lit.,	30	1 Principles of Crit'm,	15
4 Intr. Proph'cal Bks.,	30	7 Mes. Prophecies,	15	6 O. T. Literature,	30
		9 Heb. Legislation,	15		
<i>Prof. Jacobus.</i>		<i>Prof. Jacobus.</i>		<i>Prof. Jacobus.</i>	
2 Galatians,	30	2 Galatians,	30	2 Galatians,	30
4 Ephesians,	15	3 Intr. to Paul,	15	3 Intr. to Paul,	15
6 Philippians,	15	4 Ephesians,	15	4 Ephesians,	15
		5 Intr. to John,	15	5 Intr. to John,	15
<i>Prof. Nourse.</i>		8 Synoptic Problem,	15	6 Philippians,	15
2 Hebrew Hist.,	30	<i>Prof. Nourse.</i>		<i>Prof. Nourse.</i>	
3 Hebrew History,	30	5 N. T. Theology,	30	4 O. T. Theology,	30
4 O. T. Theology,	30	12 N. T. Canon, Gen.,	10	5 N. T. Theology,	30
5 N. T. Theology,	30	14 O. T. Apocrypha,	20		
6 Hist. of Jews,	15	<i>Prof. Mitchell.</i>		<i>Prof. Mitchell.</i>	
7 Minor Prophets,	15	1 N. T. Times,	30	1 N. T. Times,	30
<i>Prof. Mitchell.</i>		2 Hist. 100-325,	30	2 Hist. 100-325,	30
1 N. T. Times,	30	3 Hist. 325-600,	30	3 Hist. 325-600,	30
2 Hist. 100-325,	30	4 Christ acc. to Paul,	15		
5 Ante N. Christology,	15	5 Ante N. Christology,	15	<i>Prof. Geer.</i>	
6 Sources to 325,	15	6 Rise of the Papacy,	15	Med. & Modern Hist.,	150
		7 Rise of Monasticism,	15		
<i>Prof. Geer.</i>		<i>Prof. Geer.</i>		<i>Prof. Gillett.</i>	
Med. & Modern Hist.,	60	Med. & Modern Hist.,	90	5 XIX Cent'y Apol's,	30
<i>Prof. Gillett.</i>		<i>Prof. Gillett.</i>		9 English Philosophy,	30
1 Apologetics,	30	1 Apologetics,	30	<i>Prof. Beardslee.</i>	
		6 N. T. Apologetics,	15	1 Doctrine of God,	30
<i>Prof. Beardslee.</i>		8 Early Apologetics,	15		
1 Doctrine of God,	30	<i>Prof. Beardslee.</i>		<i>Prof. Hartranft.</i>	
2 Doctrine of Man,	30	3 Doctrine of Grace,	30	3 Prolegomena,	15
3 Doctrine of Grace,	30	7 Hist. of Systematics,	15	4 Theology Proper,	15
<i>Prof. Hartranft.</i>		<i>Prof. Hartranft.</i>		5 Christol'y to Soter'y,	30
3 Prolegomena,	15	3 Prolegomena,	15	14 Present Thought,	30
4 Theology Proper,	15	4 Theology Proper,	15		
5 Christol'y to Soter'y,	30	5 Christol'y to Soter'y,	30	<i>Prof. Merriam.</i>	
		15 Symbolistics,	15	2 Homiletics,	30
<i>Prof. Merriam.</i>		<i>Prof. Merriam.</i>		4 Sociology,	30
1 Homiletics,	30	1 Homiletics,	30	5 Great Pastors,	15
2 Homiletics,	30	2 Homiletics,	30		
3 Pastoral Care,	30	3 Pastoral Care,	30	<i>Prof. Pratt.</i>	
<i>Prof. Pratt.</i>		<i>Prof. Pratt.</i>		1 Public Worship,	20
1 Public Worship,	20	1 Public Worship,	20	2 Historic Liturgies,	15
3 Liturgical Praxis,	10	2 Historic Liturgies,	15	4 Hist. of Hymnody,	30
		3 Liturgical Praxis,	10		
<i>Prof. Livingston.</i>		<i>Prof. Livingston.</i>		<i>Prof. Livingston.</i>	
Elocution and Eng.,	30	Elocution and Eng.,	30	Elocution and Eng.,	15
<i>Pedagogics,</i>	30	<i>Pedagogics,</i>	15	<i>Pedagogics,</i>	25
<i>Missions,</i>	60	<i>Missions,</i>	60	<i>Missions,</i>	60

GROUP G.

<i>Prof. Macdonald.</i>	HOURS.
5 Job,	30
<i>Prof. Paton.</i>	
1 Principles of Crit'm,	15
2 Intr. Pentateuch,	30
4 Intr. Proph'cal Bks.,	30
<i>Prof. Jacobus.</i>	
2 Galatians,	30
3 Intr. to Paul,	15
7 Analysis Work,	15
8 Synoptic Problem,	15
<i>Prof. Nourse.</i>	
5 N. T. Theology,	30
12 N. T. Canon (Gen.),	10
13 N. T. Canon (Spec.),	10
15 N. T. Text Crit'm,	10
<i>Prof. Mitchell.</i>	
1 N. T. Times,	30
5 Ante N. Christology,	15
7 Rise of Papacy,	15
<i>Prof. Geer.</i>	
Med. & Mod. Hist.,	60
Prof. Gillett.	
2 Apologetics,	30
3 Antitheism,	30
4 Philos. of Religion,	30
5 Apol's 19th Cent'y,	30
6 N. T. Apologetics,	15
7 Christ'n Experience,	15
<i>Prof Beardslee.</i>	
1 Doctrine of God,	30
6 Inspiration,	15
<i>Prof. Hartranft.</i>	
3 Prolegomena,	15
4 Theology Proper,	15
5 Christol'y to Soter'y,	30
6 Eccl'y to Eschat'y,	30
<i>Mr. Bassett</i>	
1 Experiential Theol.,	15
<i>Prof. Merriam.</i>	
1 Homiletics,	30
2 Homiletics,	30
4 Sociology,	30
<i>Prof. Pratt.</i>	
1 Public Worship,	20
3 Liturgical Praxis,	10
7 Church Music,	15
<i>Prof. Livingston.</i>	
Elocution and Eng.,	30
<i>Pedagogics,</i>	15
<i>Missions,</i>	60

GROUP H.

<i>Prof. Macdonald.</i>	HOURS.
5 Job,	30
7 Amos,	15
<i>Prof. Paton.</i>	
7 Mes. Prophecies,	15
8 Isaiah,	15
9 Heb. Legislation,	15
<i>Prof. Jacobus.</i>	
1 Romans,	30
3 Intr. to Paul,	15
4 Ephesians,	15
5 Intr. to John,	15
6 Philippians,	15
<i>Prof. Nourse.</i>	
4 O. T. Theology,	30
5 N. T. Theology,	30
6 Hist. of Jews,	15
<i>Prof. Mitchell.</i>	
3 Hist. 100-325,	30
8 Monasticism,	15
<i>Prof. Geer.</i>	
Med. & Mod. Hist.	60
<i>Prof. Gillett.</i>	
2 Apologetics,	30
6 N. T. Apologetics,	15
Prof. Beardslee.	
1 Doctrine of God,	30
2 Doctrine of Man,	30
3 Doctrine of Grace,	30
4 Biblical Ethics,	30
5 Kingdom of God,	15
6 Inspiration,	15
<i>Prof. Hartranft.</i>	
3 Prolegomena,	15
4 Theology Proper,	15
5 Christol'y to Soter'y,	30
6 Eccl'y to Eschat'y,	30
<i>Mr. Bassett.</i>	
1 Experiential Theol.,	15
<i>Prof. Merriam.</i>	
1 Homiletics,	30
2 Homiletics,	30
3 Pastoral Care,	30
<i>Prof. Pratt.</i>	
1 Public Worship,	20
3 Liturgical Praxis,	10
<i>Prof. Livingston.</i>	
Elocution and Eng.,	30
<i>Pedagogics,</i>	30
<i>Missions,</i>	60

GROUP I.

<i>Prof. Macdonald.</i>	HOURS.
5 Job,	30
<i>Prof. Paton.</i>	
1 Principles of Crit'm,	15
4 Intr. Proph'cal Bks.,	30
5 Intr. Poetical Books,	15
<i>Prof. Jacobus.</i>	
1 Romans,	30
3 Intr. to Paul,	15
4 Ephesians,	15
5 Intr. to John,	15
6 Philippians,	15
<i>Prof. Nourse.</i>	
4 O. T. Theology,	30
5 N. T. Theology,	30
<i>Prof. Mitchell.</i>	
2 Hist. 100-325,	30
3 Hist. 325-600,	30
<i>Prof. Geer.</i>	
Med. & Modern Hist.,	60
<i>Prof. Gillett.</i>	
2 Apologetics,	30
6 N. T. Apologetics,	15
<i>Prof. Beardslee.</i>	
1 Doctrine of God,	30
2 Doctrine of Man,	30
3 Doctrine of Grace,	30
Prof. Hartranft.	
3 Prolegomena,	15
4 Theology Proper,	15
5 Christol'y to Soter'y,	30
6 Eccl'y to Eschat'y,	30
7 Ethics,	30
8 Recent Systems,	15
9 Theo. Encyclopædia,	15
<i>Mr. Bassett.</i>	
1 Experiential Theol.,	15
<i>Prof. Merriam.</i>	
1 Homiletics,	30
2 Homiletics,	30
5 Great Preachers,	15
<i>Prof. Pratt.</i>	
1 Public Worship,	20
3 Liturgical Praxis,	10
7 Church Music,	15
<i>Prof. Livingston.</i>	
Elocution and Eng.,	30
<i>Pedagogics,</i>	30
<i>Missions,</i>	60

GROUP J.		GROUP K.		GROUP L.	
<i>Prof. Macdonald.</i>	HOURS.	<i>Prof. Macdonald.</i>	HOURS.	<i>Prof. Macdonald.</i>	HOURS.
6 Ecclesiastes,	15	6 Ecclesiastes,	15	2 Hebrew Reading,	30
9 Semitic Literature,	15	7 Amos,	15		
<i>Prof. Paton.</i>		9 Semitic Literature,	15	<i>Prof. Paton.</i>	
1 Principles of Crit'm,	15	<i>Prof. Paton.</i>		1 Principles of Crit'm,	15
4 Intr. Proph'cal Bks.,	30	1 Principles of Crit'm,	15	2 Intr. Pentateuch,	30
8 Isaiah,	15	4 Intr. Proph'cal Bks.,	30	7 Mes. Prophecies,	15
<i>Prof. Jacobus.</i>		<i>Prof. Jacobus.</i>		<i>Prof. Jacobus.</i>	
2 Galatians,	30	2 Galatians,	30	2 Galatians,	30
3 Intr. to Paul,	15	3 Intr. to Paul,	15	3 Intr. to Paul,	15
4 Ephesians,	15	4 Ephesians,	15	4 Ephesians,	15
5 Intr. to John,	15	7 Analysis Work,	15	7 Analysis Work,	15
7 Analysis Work,	15	8 Synoptic Problem,	15	8 Synoptic Problem,	15
<i>Prof. Nourse.</i>		<i>Prof. Nourse.</i>		<i>Prof. Nourse.</i>	
4 O. T. Theology,	30	4 O. T. Theology,	30	2 Hebrew Hist.,	30
5 N. T. Theology,	30	5 N. T. Theology,	30	3 Hebrew Hist.,	30
<i>Prof. Mitchell.</i>		<i>Prof. Mitchell.</i>		<i>Prof. Mitchell.</i>	
N. T. Times,	30	2 Hist. 100-325,	30	2 Hist. 100-325,	30
2 History 100-325,	30	3 Hist. 325-600,	30	7 Rise of Papacy,	15
<i>Prof. Geer.</i>		<i>Prof. Geer.</i>		<i>Prof. Geer.</i>	
Med. and Mod. Hist.,	60	Med. & Mod. Hist.,	60	Med. & Modern Hist.,	75
<i>Prof. Gillett.</i>		<i>Prof. Gillett.</i>		<i>Prof. Gillett.</i>	
3 Antitheism,	30	3 Antitheism,	30	2 Apologetics,	30
6 N. T. Apologetics,	15	6 N. T. Apologetics,	15	7 Christian Exp.,	15
<i>Prof. Beardslee.</i>		<i>Prof. Beardslee.</i>		<i>Prof. Beardslee.</i>	
1 Doctrine of God,	30	1 Doctrine of God,	30	4 Biblical Ethics,	30
5 Kingdom of God,	15	5 Kingdom of God,	15		
<i>Prof. Hartranft.</i>		<i>Prof. Hartranft.</i>		<i>Prof. Hartranft.</i>	
3 Prolegomena,	15	3 Prolegomena,	15	3 Prolegomena,	15
4 Theology Proper,	15	4 Theology Proper,	15	4 Theology Proper,	15
5 Christol'y to Soter'y,	30	5 Christol'y to Soter'y,	30	5 Christol'y to Soter'y,	30
6 Eccl'y to Eschat'y,	30	6 Eccl'y to Eschat'y,	30		
<i>Prof. Merriam.</i>		<i>Prof. Merriam.</i>		<i>Prof. Merriam.</i>	
1 Homiletics,	30	1 Homiletics,	30	1 Homiletics,	30
2 Homiletics,	30	2 Homiletics,	30	3 Pastoral Care,	30
4 Sociology,	30	3 Pastoral Care,	30	6 Local Problems,	15
5 Great Pastors,	15				
6 Local Problems,	15	<i>Prof. Pratt.</i>		<i>Prof. Pratt.</i>	
3 Pastoral Care,	30	1 Public Worship,	20	1 Public Worship,	20
<i>Prof. Pratt.</i>		2 Historic Liturgies,	15	11 Sight-Singing,	30
1 Public Worship,	20	3 Liturgical Praxis,	10		
3 Liturgical Praxis,	10	4 Hist. of Hymnody,	30	<i>Prof. Livingston.</i>	
4 Hist. of Hymnody,	30	5 Psalms,	30	Elocution and Eng.,	30
7 Church Music,	15	7 Church Music,	15		
8 Oratorios,	15	or		<i>Pedagogics.</i>	
or		6 Musical Hist.,	30	3 Pedagog. Principles,	15
11 Sight-Singing,	30	8 Oratorios,	15	4 Teach'g Methods,	15
<i>Prof. Livingston.</i>		11 Sight-Singing,	30	5 Psych'l Theory,	15
Elocution and Eng.,	45	<i>Prof. Livingston.</i>		6 Descriptive Psyc'y,	50
<i>Pedagogics.</i>	15	Elocution and Eng.,	15	7 Catechetics,	20
<i>Missions.</i>	60	<i>Pedagogics.</i>	45	8 Religious Instr.,	15
				11 Special Liturgics,	10
				14b Sunday-Sch. Work,	45
				<i>Missions.</i>	60

PEDAGOGICS.

It is not proposed to organize a "Special Pedagogical Course." Such is supplied by the affiliated Normal College. It is proposed to recognize, however, that teaching as well as preaching is a necessary branch of ministerial training. Opportunities for such training are therefore incorporated into the regular Seminary course. Professors Pease and Hazlett are from the Normal College, and Professor Hervey is from the Board of Education in New York City. The courses of Professors Pease and Hazlett are those given in the Normal College, in which are also offered to students in Pedagogy courses by Professors Coffin and Knight in the English Bible, by Professor Russell in Sociology, and by President Reed in Bible Doctrines.

		PROFESSOR	HOURS
1	Encyclopædia and Theory of Education, . . .	<i>Hartranft</i>	15
2	{ History of Education {	Jewish Education, . . .	<i>Paton</i> 5
		Greek and Roman Education, . . .	<i>Mitchell</i> 5
		Muslim Educational Methods, . . .	<i>Macdonald</i> 5
		Mediæval Education, . . .	<i>Geer</i> 5
3	Principles of Education, . . .	<i>Hazlett</i>	15
4	Methods of Teaching, . . .	<i>Hervey</i>	15
5	Psychological Theory, . . .	<i>Gillett</i>	15
6	Descriptive Psychology, . . .	<i>Hazlett</i>	50
7	Religious Education by the Pastor, . . .	<i>Merriam</i>	20
8	Methods of Religious Instruction, . . .	<i>Beardslee</i>	15
9	Bible Class Work, . . .	<i>Beardslee</i>	20
10	Teachers' Classes, . . .	<i>Jacobus</i>	10
11	Special Liturgics, . . .	<i>Pratt</i>	10
12	General Method of Religious Pedagogy, . . .	<i>Pease</i>	
	a. Psychological Basis of Teaching, . . .		15
	b. The Essentials of Method (Theory and Practice), . . .		30
	c. Teaching Methods, . . .		15
13	Primary Method, . . .	<i>Pease</i>	
	a. Special Method in Primary Teaching, . . .		30
	b. The Primary Department, . . .		15
14	The Bible School, . . .	<i>Pease</i>	
	a. History, . . .		5
	b. Organization and Management, . . .		45
	c. Organized Interdenominational Work, . . .		10
15	The Bible School Teachers' Normal Course (Theory and Practice), . . .	<i>Paton</i>	45
16	The Bible School Curriculum, . . .	<i>Pease</i>	
	a. General principles, . . .		30
	b. Lesson construction in accordance with these principles. (Hours arranged with students taking course.)		

SPECIAL COURSE IN MISSIONS.

The Course in Missions has been arranged to meet the wants of three classes of students. (a) Regular students in the Seminary planning to be missionaries or missionary pastors. (b) Graduates of Seminaries wishing to devote a year to special work in missions. (c) Appointees of Mission Boards wishing to spend a year in preparation for their work. To the last two classes of students all the regular courses of the Seminary are also open.

Owing to the generosity of Mr. D. Willis James of New York and other friends who contributed to the Charles M. Lamson Fund there is sufficient endowment under this course to make it possible to call to the aid of the Seminary professors the skill of experts from without. From the list of Courses following, work will be arranged, in consultation with the Faculty, suited to the needs of different classes of students.

In view of the large share that teaching has in the work of the missionary, particular attention is called to the courses in Pedagogy which are not repeated in this list.

LIST OF COURSES AS NOW ARRANGED.

A. THEORY AND METHODS.			PROFESSOR	HOURS
1	Nature and Origin of Religion,		<i>Gillett</i>	30
2	Biblical Basis of Missions,		<i>Beardslee</i>	10
3	Church Theories concerning Missions,		<i>Hartranft</i>	10
4	Apologetic Value of Missions,		<i>Gillett</i>	5
5	Commercial, Scientific, and Sociological Results			
of Missions,			"	10
B. HISTORY OF MISSIONS.				
1	Lectures,		<i>Dr. Thompson</i>	12
2	Introduction to Comparative Religion,		<i>Gillett</i>	15
3	Rise and Spread of Mohammedanism,		<i>Mitchell</i>	15
4	Missionary Activity and Methods of Muslims,		<i>Macdonald</i>	10
5	Theology of Islam,		"	15
6	Attitude of Muslims towards Christian and Jew-			
ish Scriptures,			"	10
7	History and Methods of Missions in the First			
Six Centuries,			<i>Mitchell</i>	15
8	Nestorian Missions,		"	15
9	The Christianizing of Russia,		"	15
10	History and Methods of Mediæval Missions,		<i>Geer</i>	15

Courses on special fields will be given as follows :

	PROFESSOR	HOURS
11 Missions in America,	<i>Nourse</i>	15
12 Missions in Africa,	<i>Merriam</i>	15
13 Missions in Egypt and Arabia,	<i>Macdonald</i>	15
14 Missions in India,	<i>Paton</i>	15
15 Missions in China,	<i>Jacobus</i>	15
16 Missions in Japan,		15
17 Missions in Hawaii and the South Seas,	<i>Pratt</i>	15
18 Missions in Asia Minor and Syria,	<i>Mitchell</i>	15

C. LANGUAGES.

1 Rabbinic Hebrew,	<i>Paton</i>	1
2 Arabic I,	<i>Macdonald</i>	30
3 Arabic II,	"	30
4 Arabic III,	"	30
5 Syriac I,	"	30
6 Syriac II,	"	30
7 Elementary Coptic,	"	30
8 Elementary Malay,	"	30
9 Modern Greek,	<i>Mitchell</i>	30
10 German I,	<i>Schlutter</i>	30
11 German II,	"	20
12 Classical Armenian,	<i>Ananikian</i>	30
13 Literary Turkish,	"	30

Through the kindness of Trinity College, courses in Sanskrit, under Prof. W. R. Martin, and Spanish, under Prof. J. J. McCook, as well as other courses, are open to the students.

D. PRACTICS.

HOURS.

1. Missionary Organization at Home and on the Field. By Rev. Jas. L. Barton, D.D., Secretary of the American Board, 10
2. International Law as relating to American Residents in Foreign Lands. By Herbert Knox Smith, Esq., of Hartford, 3
3. Mission Study in the Home Church. By Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, 4
4. Business Methods as applied to Mission Work. By Rev. G. Walter Fiske of South Hadley Falls, Mass., 10
5. Cartography ; being practical instruction in the study of topography, etc. By Professor Annis of the Hartford High School, 12
6. The Principles and Methods of Home Missions. By Rev. J. B. Clark, D.D., Secretary of the C. H. M. S., 3
7. City Missions. By David I. Green, Ph.D., Secretary of the Hartford Charity Organization Society, 10
8. Medical Instruction. The purpose of this course is not to make physicians, but to lead the missionary to such knowledge that he can guard his own health and render simple medical service where advice from one more fully equipped is not to be had. Dr. Levi B. Cochran will give instruction in Anatomy, Physiology, and Materia Medica. Dr. Oliver C. Smith will instruct in

Surgery and Hygiene, with practical clinical work in the Dispensary. Dr. Frederick T. Simpson will teach General Medicine, with practical clinical work in the Dispensary. Through the courtesy of the Executive Board of the Hartford Hospital, students of missions will be admitted to the lectures given before the Nurses' Training School.

9. Manual Training may be taken by mission students in the excellent Hillyer Institute connected with the Y. M. C. A.

The following Missions Courses in the Bible Normal College are given by Professor Coffin:—

		HOURS
1.	Introductory :—	
a	Biblical Foundations for Foreign Missions,	15
b	History of Christian Missions,	20
c	Missionary Methods,	10
2.	Comparative Religion :—	
a	Science of Religion (outline study),	5
b	Outline of History of Religions,	30
3.	Special Studies in the Great Religions :—	
a	Religions of Savage Peoples,	15
b	Chinese Religion,	15
c	Indian Religions (Hindoo and Buddhist), each	15
d	Mohammedanism,	15

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